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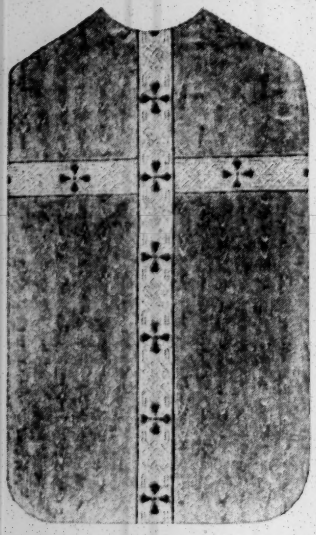

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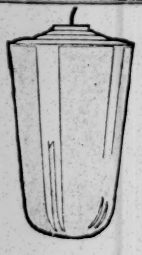

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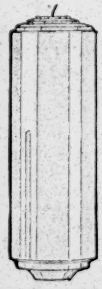

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VI.—(XCVI).—MARCH, 1937.—No. 3.

PRIMITIVE CHRISTIANITY IN NEW YORK CITY.

WE often dream of living in the past. Fantastic tales like "A Connecticut Yankee at the Court of King Arthur" or "Berkely Square", in which a man of the present is transported to the distant past, are popular because they strike a responsive chord everywhere—is there anyone who does not wish he could do the same?

Of course no one really believes it is possible. It is only a whim, a passing fancy that strikes us for them; but then, being practical men, we pull ourselves together — and it is gone. Imagine my astonishment when I discovered that a feat of this kind is not only possible but is actually taking place and has been going on for the past three and a half years here in New York.

If you walk down Mott Street until you come to No. 115 you will see what looks like an ordinary tenement on an ordinary street in lower New York. The street is narrow and the neigborhood a poor one, as we are accustomed to judge neighborhoods. No. 115 is a front-and-rear tenement on the west side of the street. On the ground floor of the front building is a store and above it rise four stories of living rooms. Behind this front tenement is a courtyard leading to the rear tenement five stories high. There is no doubt about the fact that it is a tenement; but do not make the mistake of thinking that it is an ordinary one. When you step inside that building you step over twenty centuries and land directly in the Acts of the Apostles.

It is a bewildering experience and it requires some time to adjust yourself to your surroundings, but when you do you suddenly realize that here is a group of people living exactly

as the early Christians of Jerusalem lived. Poor themselves, they have taken up quarters among the poor where they are trying to live according to the maxims of the Gospel. They have captured a spirit that we find in the New Testament, and this in spite of the fact that they are not Religious: they are not priests or nuns, but simply layfolk whose lives are inspired by the teachings of Christ taken in a very literal sense. They call themselves " The Catholic Worker " and they publish a monthly paper under that title at one cent a copy in which their aims and ideals are clearly stated.

Who are these extraordinary people? Those " who seem to be pillars " of the group are Dorothy Day, once a Communist and now a Catholic, and Peter Maurin, also a Catholic, French by birth. About them are gathered a number of people, men and women, some very talented, who assist them in their work. The ties that hold them together are very loose. They claim to be not an organization but an organism. There are no dues, no salaries, no " joining ", no rules, no promises to obey anyone or to do anything. Each has caught the spirit that motivates the prime movers of the group and all contribute what they can, when they can, and as they can, to the cause.

They call the tenement they occupy " St. Joseph's House ". In their language it is a House of Hospitality because it is always filled with guests—unfortunate men and women who have lost out in the struggle for existence and who are reduced to utter destitution. They have no place to go and no one to turn to—except the Catholic Worker, which keeps them there as long as they are in need of food, clothing and shelter. Those who are able and can find work contribute to the support of the rest. All, workers and non-workers alike, share in the food and the necessities of life that the group is able to secure.

Before moving to Mott Street they lived first on Fifteenth Street and then on Charles Street—always among the poor. However, they found it increasingly difficult to meet expenses until they were offered the use of their present building rent free by the owner—a sacrifice which she can ill afford to make, but which she makes nevertheless as her contribution to the work. Such a House of Hospitality they would like to see established in every parish, at least where the need is great, but they do not regard a separate building as at all necessary to

achieve what they have in mind. They see no reason why every Catholic home of whatever description should not, as long as there is room, take in as guests the needy and homeless until they are able to get on their feet again.

Maintaining Houses of Hospitality however is not the principal aim of this movement. Their organ, *The Catholic Worker*, celebrated its third birthday in May, 1936. Since then each issue has carried a restatement of their aims and ideals in the following summary form:

CATHOLIC WORKER PROGRAM OF ACTION.

I. Clarification of Thought through—

1. *The Catholic Worker*; Pamphlets, Leaflets.
2. Round Table Discussions.

II. Immediate Relief through—

1. Individual Practice of the Works of Mercy.
2. Houses of Hospitality.
3. Appeals, not demands, to existing groups.

III. Long-Range Action—

through Farming Communes providing people with work, but no wages, and exemplifying production for use, not for profits.

Allied Movements—

1. Coöperatives.
2. Workers Associations (Unions).
3. Maternity Guilds.
4. Legislation for the Common Good.

From conversations with Dorothy Day and Peter Maurin it is clear that Long-Range Action through Farming Communes is their main objective. They believe that the conditions which prevail in large centers of population make it extremely difficult for Catholics, especially the poor, to live up to the precepts of Christianity. In this they are only echoing the *Quadragesimo Anno*:

. . . it may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary,

namely, their eternal salvation. . . . The condition of the economic world today lays more snares than ever for human frailty. For the uncertainty of economic conditions and of the whole economic régime demands the keenest and most unceasing straining of energy on the part of those engaged therein; and as a result, some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard against sudden changes of fortune the wealth amassed by unremitting toil. Easy returns, which an open market offers to anyone, lead many to interest themselves in trade and exchange, their own aim being to make clear profits with the least labor. By their unchecked speculation prices are raised and lowered out of mere greed for gain, making void all the most prudent calculations of manufacturers.

With the leaders of business abandoning the true path, it is not surprising that in every country multitudes of workingmen too sank in the same morass: all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), and the virtues of girls and women are exposed in modern factories; if we recall how the present economic régime and above all the disgraceful housing conditions prove obstacles to the family tie and family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days.

. . . dead matter leaves the factory enhanced and transformed, where men are corrupted and degraded.

The evil then is plain. What is the remedy? As at least a partial solution the Catholic Worker would encourage the poor to move out to country districts where they could live together on the land, cultivating the soil not for profit, not even for wages, but solely for sustenance. They are not opposed to private property; on the contrary: "We believe in widespread private property, the de-proletarianizing of our American people. We believe in the individual owning the means of production, the land and his tools." [1] They believe that both religion and culture will prosper under such an arrangement, quoting in their support Pope Pius XI:

. . . The doctrine concerning the innate right of forming unions, which Leo XIII treated so learnedly and defended so bravely, began to

[1] *The Catholic Worker*, May, 1936, p. 1.

find ready application to corporations other than those of workingmen. It would seem, therefore, that the Encyclical is in no small measure responsible for the gratifying increase and spread of associations amongst farmers and others of the humbler classes. These excellent organizations, with others of a similar kind, happily combine economic advantages with mental culture.[2]

No one can accuse the Catholic Worker members of failing to practise what they preach, for they have actually started such a farming community outside of Easton, Pennsylvania. Their venture in rural life has made a fair beginning and time will tell whether it will live up to their expectations.

It is not the purpose of this article to pass judgment on the social and economic theories of the Catholic Worker group. They may be right—they may be wrong. They may be visionaries whose ideals are impossible to realize in this hard, cold world or they may turn out to have the solution which our so-called practical men have long sought in vain. We are concerned not with their theories or experiments in the social and economic field but with their way of life. To all who are interested in the religious phenomenon called Christianity a study of the lives of those who call themselves Christian is very important.

There are two ways in which to acquire a notion of what Christianity is. One is to read about it and to study it in the writings of historians, theologians and liturgists. This can be done in an armchair in a comfortable room. Newman would say that by this method all we are doing is building up abstract concepts to which we can give only a notional assent. The other method is to see it as it is lived in the lives of practising Christians or, better still, to live it oneself. Then do we get an inkling of what Christianity really is and we can give it, to borrow Newman's phrase again, a real assent. Of the superiority of the latter method over the former there can be no doubt: Thomas à Kempis assures us, " I would rather feel compunction than know its definition ".

Now this is precisely what is going on in that tenement at 115 Mott Street. Anyone may disagree with their social and economic theories, but no one can deny what is plain to every

[2] *Quadragesimo Anno.*

observer: they are making an effort to live Christianity as it is taught in the Gospels, and not merely to talk about it.

What is their way of life? It is startlingly similar to the way of life we find in Acts 2: 44-47:

> *And all they that believed were together and had all things common. Their possessions and goods they sold and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God and having favor with all the people.*

Likewise 4: 32-35:

> *And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed was his own; but all things were common unto them. . . . For neither was there any one needy among them. For as many as were owners of lands or houses, sold them and brought the price of the things they sold and laid it down before the feet of the Apostles. And distribution was made to every one, according as he had need.*

What we see in the tenement on Mott Street comes close, very close, to this vignette of primitive Christianity in Jerusalem.

First of all, they are " believers ". There can be no question about the sincerity and genuineness of their Catholicity. They " continue daily with one accord in the temple," for they attend Mass and receive Holy Communion and visit the Blessed Sacrament not only on Sundays but even on weekdays. While their charity is restricted to none and they find time to take in an anarchist or a dope-fiend simply because an anarchist or a dope-fiend may be hungry, still the atmosphere in that little store they call their office is definitely religious. As you approach the building the most prominent object in the window is a statue of St. Joseph. Within, Catholic books, pamphlets and pictures abound, and everywhere, both in the office and in their paper, are evidences of a striking and original style in the art of symbolic drawing which perhaps can best be described as " liturgical," with frequent suggestions of the alliance that should exist between sanctity and labor, especially manual labor. One of their best artists, Adélaïde de Béthune, delineates saints mainly in postures of working at something, illustrating the soul

of the Catholic Worker movement — the animation and permeation of labor with the spiritual life. A little literature is already growing up around this conception. To mention but a few examples, besides *The Catholic Worker* itself there are *Easy Essays* by Peter Maurin and *The Life of St. Francis of Assisi* by Adélaïde de Béthune and Francis X. Mayers.

Their devotion to liturgical prayer is revealed by the following notice in their paper: " We are reciting Compline in English every evening at 7 o'clock in the community room of the Catholic Worker headquarters at 115 Mott Street, and any guests coming in are invited to join." They seem equally familiar with St. Paul and Don Bosco on the one hand and St. Teresa and St. John of the Cross on the other. If you enter the little kitchen behind the office you may catch a young man reading a book of devotions or you may be engaged in a conversation on the Mystical Body. Don't think that they are playing at all this—those who are face to face with the hard realities of life and do not know where their next meal is coming from can't afford the luxury of play. All their work is grounded upon the solid bedrock of Catholic truth. Those who have come there were hungry in soul and in body and in that thoroughly Catholic atmosphere both hungers are being appeased.

Secondly, " they have all things common "; " their possessions and goods they sold "—if they had any—" and divided them to all, according as every one had need ". Here it is well to note that what each one gives to the group is given purely voluntarily—there is absolutely no compulsion about it. Those who are married live at home and work for their families and if in addition they give of their time and effort to the Catholic Worker, they do so of their own accord.

The feeling exists in some quarters that they are Communistic, at least in tendency. The police, we believe, at times do not know what to make of them. But neither did the police in Bithynia in the early years of the second century know what to make of the Christians in that outlying province of the empire. The governor, Pliny, after an examination made in the year 112, sent his report back to the Emperor, Trajan, in which all he could say was that " they had been accustomed to meet before daybreak on a fixed day that they might sing a hymn

to Christ as God, to bind themselves by oath to commit no crime, neither be guilty of theft, robbery, adultery, the breaking of a promise, or the keeping back of a pledge". It is not therefore the first time that the police have looked askance at those who were doing nothing more subversive than trying to practise Christianity.

The Catholic Worker group is no more Communistic in the present sense of the term than the Apostles were. There was a form of Communism in the early Church in Jerusalem but it differs essentially from certain other social and economic experiments that sometimes look back to it as to their parent. In the last century, for instance, there was a certain form of Communism preached, if not practised, under the Brotherhood of Man spirit, dear to poets and essayists. The Victorian age heard a good deal of talk about Philanthropy, which usually meant, when translated into action, stooping down to the poor and trying to raise them up to a higher plane—the level of the stooper. The Communism of Karl Marx on the contrary will have none of that stooping down to raise others up: rather will it drag all men down to a common level. Communism to-day means taking by force from one class to give to another class and "liquidating" those who resist. It will not stop until there is but one class—the proletariat.

Apostolic Communism is something midway between these extremes. It agrees with the Victorian concept inasmuch as the latter is an honest effort to help life's unfortunates by sharing what we have with them. It differs however in this: the Apostles did not consider themselves as standing on a higher plane and stooping down to raise up those beneath. They knew that there were class distinctions in the world, but they did not make the mistake of imagining that they were sent into the world to abolish class distinctions. Class distinctions simply meant nothing to them: they transcended them all in their attitude toward men and in their dealings with them, especially in the ministry of charity. They knew that "there is no respect of persons with God" (Rom. 2: 11), that "there is no distinction of the Jew and the Greek" (Rome. 10: 12), that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus" (Gal. 3: 28). Class distinctions disappear in Christ "where

there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all" (Col. 3: 11).

The absence of distinctions of any kind is so marked among the Catholic Worker group that it is difficult to tell who are guests and who are the hosts in their House of Hospitality on Mott Street. There is a complete identification of themselves with the ones they serve—they give up their beds and sleep on a couch or even on the floor when there is an overflow of guests, with whom they also share their food and even their clothing. *The Catholic Worker* in its issue of December, 1936, gives us a glimpse into their daily life:

> Contrasted with this warm, homely scene [referring to life on the Catholic Worker farm at Easton, Penn.] is the one at Mott Street every morning when a hundred men or so come in to have cups of coffee. They are without coats, many of them without underwear. Their feet show bare through the cracks in their shoes. We haven't even women's sweaters to give them. By eight o'clock as I am coming from the seven o'clock Mass the fire is roaring in the kitchen back of the store where we hold our meetings, but the front store is cold. We make about nine gallons of coffee in two big pots, and put the cans of milk and the sugar in it. We have about forty cups and everyone has to take his turn. There is never enough bread to go round.
>
> We didn't have any intention of starting a coffee line. When we didn't have clothes we invited the men to have a cup of coffee. With the cold weather the group has grown steadily larger. We work without equipment, and the men haven't even any room to sit down. We haven't any money left in the bank after buying stamps to mail out this issue and we can't charge stuff for more than a week at a time from the co-operative grocers who are struggling along without funds. But that is all in the hands of St. Joseph. He is our patron and householder and it is up to him to take care of these needs. I haven't any doubts about it. I've seen him perform daily miracles around here for the past three and a half years and I know that if we do our share, he is perfectly faithful about fulfilling his obligations. Our share is to give up everything but coffee and bread ourselves for breakfast, and then we can be assured that he will feed the rest.

This is the doctrine of the Mystical Body of Christ in action. This doctrine has taken a firm hold on their imagination and under its influence they foster a family spirit that makes everyone, no matter who or what he is, feel at home at 115 Mott

Street. Those who serve and those who are served are one—there are no levels from which one may look down on another. As parents and children merge in the unity of the family, so do the helpers and those who are being helped merge in the unity of the Catholic Worker group. This was the way of St. Francis, this was the way of the primitive Christians, and why can't people live that way now if they like?

Apostolic Communism differs likewise from the Marxian type. It recognizes that all men are brothers, rich and poor alike, and does not restrict its salute to " Comrades " of one class alone. No one therefore has the right to exercise violence on anyone—except perhaps on himself " for the Kingdom of God's sake ". To act otherwise is injustice and robbery. The essential note of Apostolic Communism is voluntary giving, not forceful taking. We cannot infer the opposite from the incident of Ananias and Saphira related in Acts 5, as if they were visited with death because of their unwillingness to enter wholeheartedly into the communistic experiment of the Apostolic Church. It is clear from the text itself that they were punished by God, not for keeping back part of the price of the land (" Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? "), but for the sin of lying to the Holy Ghost (" Thou hast not lied to men but to God ").

Voluntary giving then is a characteristic of the Catholic Worker, giving even at a personal sacrifice, as voluntary giving should be the note of all Catholic charity. This leads to the third link they have with the primitive Church: a conception that lies at the base of all their work—personal sacrifice. They emphatically do not believe that the work of charity can be passed along and delegated to others but that the obligation and duty as Christians to help our fellow man lies upon each one personally. This note of personal sacrifice characterized the early Christians of Jerusalem—each one sold his lands and gave the price to the Apostles to distribute to the poor. This spirit of personal sacrifice has always been active and strong in the Church and it is this that links up the charity of our clergy, religious and secular, of our nuns and brothers, and of our laity, with the charity of primitive Christianity. It is this spirit that prompted Mother Alphonsa Lathrop and her Sister Servants to devote themselves entirely and exclusively to the relief of the

destitute who are afflicted with incurable cancer and which won from Mark Twain the tribute: "And certainly if there is an unassailably good cause in the world it is this one undertaken by the Dominican Sisters, of housing, nourishing and nursing the most pathetically unfortunate of all the afflicted among us —men and women sentenced to a painful and lingering death by incurable disease ".[3]

It is the same spirit of personal sacrifice that animates all Christian charity, private and individual as well as public and corporate, and in this the Catholic Worker is no different from all others who genuinely strive to live up to the example of the Master. What distinguishes the Catholic Worker group however is the complete identification of themselves with the ones they serve. As layfolk they are peculiarly free to do this; it is a case of the poor helping the poor, leading a common life with them and taking them into the bosom of the family. It is the principle of the individual practice of the works of mercy pushed to the extreme—to the extreme to which it was pushed in Apostolic times when each Christian made a great personal sacrifice to help the needy and did not delegate an organization to act for him. Peter Maurin sums it up as follows:

AT A SACRIFICE.

1. In the first centuries
of Christianity,
the hungry were fed
at a personal sacrifice,
the naked were clothed
at a personal sacrifice,
the homeless were sheltered
at a personal sacrifice.

2. And because the poor
were fed, clothed and sheltered
at a personal sacrifice,
the pagans used to say
about the Christians
" See how they love each other ".

[3] *Mother Alphonsa,* by Dr. James J. Walsh, [Macmillan, N. Y., p. 171.]

3. In our own day
the poor are no longer
fed, clothed and sheltered
at a personal sacrifice
but at the expense
of the taxpayers.

4. And because the poor
are no longer
fed, clothed and sheltered
at a personal sacrifice,
the pagans say about the Christians,
" See how they pass the buck ".

(*The Catholic Worker*, May, 1936, p. 4.)

Is the Catholic Worker then opposed to organized charity? They are not opposed to the good that can be done and is being done by organized charity. They are opposed however, as every true Christian must be opposed, to the notion that the organization can be a substitute for the personal exercise of the works of mercy by each individual Christian. Last May when the Catholic Charities campaign for funds was under way in New York an editorial appeared in *The Catholic Worker* that brings out this distinction very clearly and also shows how baseless is the charge that they are opposed to the good work that is being accomplished by organized charity:

There is a Catholic Charities drive on this month in New York, and workers in every parish will go around from door to door and ask for offerings for the poor, and many of the poorest will give with glad hearts, knowing that they are giving to Christ.

We heard of one old man who lives on an old-age pension down on the Bowery who gives a fifth of what he has to the poor.

We heard the wife of a Communist say, " I had my baby in a Catholic hospital, and I would never want to go anywhere else."

We ourselves owe a tremendous debt of gratitude to Catholic Charities, remembering how one of our Catholic Worker children was taken care of part of the time each day by the good sisters of the Nazareth Nursery over on Fifteenth Street, and the Mission Helpers of the Sacred Heart on Twelfth Street.

When we emphasize personal responsibility in the columns of *The Catholic Worker* it is to combat that attitude which many take to organized charity: "All I have to do is to write out my check—there

my responsibility ends." Write out the check by all means—let each of us give what we can, even though it is but a little, but let us remember, too, that our personal responsibility never ends, that each day we have a chance to serve " the least of these ", in remembering and performing always the works of mercy.

It is clear then that the Catholic Worker group recognizes a place and a need for every form of charity. Organized charity can do a great deal that private and personal charity cannot do on account of the limited means and restricted field of the latter. At the same time to be truly effective organized charity must be founded on personal sacrifice and must never lose its spirit. Since " the poor you will always have with you " and since even a cup of water given in the name of Christ will not lose its reward, there will always be room for the direct contact of man with man, especially with the poor man who is hidden away and does not or cannot get in touch with the relief agencies of organized charity. The Catholic Worker has simply chosen to leave its charity unorganized and all it asks of organized charity is to let it go its own way, the way of immediate and direct relief through personal sacrifice on its part. True charity " is not ambitious " to monopolize the field and crush out the efforts of others who are laboring with the same end in view, nor does it " think evil " of those whose methods may differ from its own. The gentile rebuke given by Christ to the monopolizing tendency of John and the other Apostles who would forbid anyone to cast out devils unless he belonged to their ' organization ' is as applicable now as it was then: " Forbid him not; for he that is not against you, is for you " (Lk. 9: 50).

The Catholic Worker, it cannot be too often repeated, is not an organization but, in their own language, an organism—or rather, a living cell in that Body whose Head is Christ and whose members are all the children of men, at least potentially. Is there not room, is there not need, for more than one cell in a body? " The eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you ", but " there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all " (1 Cor. 12, *passim*).

We are primarily interested in the Catholic Worker as a religious phenomenon. Whatever one may say about their aims, their methods or their theories, this at least is clear: it is an arresting example of literal Christianity lived by the laity in thorough harmony with the teachings of the Church—so arresting that it has attracted attention even abroad. M. Maritain on his last visit to this country found time to visit their House of Hospitality twice, in spite of a crowded schedule and a very limited stay. He manifested deep interest in their work and sympathy with their aims, which was to be expected since they are putting into practice principles and doctrines he has advocated for years. Taking leave of our country it is reported that, when asked what was the most significant movement of the Church in America, he replied, " The Catholic Worker ".

The movement is spreading and we can find Houses of Hospitality in Boston as well as in New York, in Canada, in England and in Australia. During the past month news has reached Mott Street that their fellow workers in Rochester, Pittsburgh and Chicago want to start Houses of Hospitality. It is a movement not apart from the Church or independent of it but essentially in and of the Church herself, tending always to realize in her members, lay as well as religious, the ideals of the Gospels. Is it not significant that the circulation of *The Catholic Worker* has already reached 90,000?

The Gospel, it has well been said, is full of dynamite. From time to time in the history of the Church that dynamite explodes. It is meant to explode—" I am come to cast fire on the earth: and what will I, but that it be kindled? " (Luke 12: 49). When it explodes it blows a man out of his complacency and makes him realize that he is only playing at Christianity if he merely thinks about it or talks about it but does not live it. Now no one can pretend to be living Christianity if he does not practise personally the works of mercy, corporal as well as spiritual. In fact it is the corporal works of mercy alone that are mentioned by Christ as the sure test of a Christian in the Judgment: " Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was

in prison, and you came to me. . . . As long as you did it to one of these my least brethren, you did it to me" (Mt. 25: 34-40).

That same editorial we quoted above concludes as follows: "We learn to know each other in the breaking of bread. When the stranger comes to us to be fed, we know because Christ told us so, that inasmuch as we have fed one of His hungry ones we have fed Him. That is why the most fundamental point in the Catholic Worker program is emphasizing our personal responsibility to perform works of mercy."

Could any commentary on Scripture tell us more? Is there not here a linking up of the last ages of Christianity with the first? If there is anything that stands out clearly in the pages of the Acts of the Apostles it is that Christianity was lived literally in those apostolic times. It is true, the social and economic experiment of the church of Jerusalem was destined to pass: it never was more than a local institution and as the church rapidly increased in numbers and they could no longer be "all together", the community of goods passed away. Besides, absolute communism never existed even in Jerusalem. Side by side with this voluntary selling of property we meet with examples of private property: Acts 12: 12, for instance, makes mention of "the house of Mary the mother of John, who was surnamed Mark". Some may say therefore that their experiment in community of goods was not an economic success; but, be that as it may, can anyone say that their Christianity was not a success? Judged by the standards of this world they may have been visionaries and impractical idealists, yet their religion and their way of life, in spite of the transitory nature of their experiment, was something permanent and lasting.

All we maintain now is that the way of life of the Catholic Worker group is suspiciously like that of the early Christians of Jerusalem described in the Acts of the Apostles. Can that be the reason why we are so suspicious of it? Can it be that it disturbs us precisely because *we* are only playing at Christianity, and not they?

We cannot do better than conclude with the advice of Gamaliel given concerning the primitive Christians of Jerusalem:

And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to naught: but if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him (Acts 5: 38-39).

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Dunwoodie, New York.

Postscript. Word has just come to the Catholic Worker that they are to be evicted from their home on Mott Street. The way in which they accept this blow serves only to confirm the point we have been making. Here is the announcement of their misfortune in *The Catholic Worker* of January, 1937:

It is midwinter, and the Catholic Workers and their guests at St. Joseph's House are going to be evicted. Our family together with thousands of other families in the slums are being used as pawns in the game of politics. The city administration, suddenly getting zealous through its tenement house department, is condemning buildings wholesale regardless of the fact that they (the occupants) have no money to pay for apartments in houses where the tenement house regulations are being complied with, or money to move with.

Together with countless thousands of the very poorest of the city, we are going to have to scurry about, looking for shelter, for some place where some of the poorest of God's creatures can consider themselves at home.

" The birds of the air have nests and the foxes have holes, but the Son of Man has no place to lay his head."

Once more we are sharing Christ's homelessness, and as though to show us that we are sharing in this privilege, the notice that we would have to vacate came at Christmas time, the day after Christmas.

NOTES ON THE FEAST OF 6 MARCH.

FOR THE FEAST of Sts. Perpetua and Felicitas (6 March) the Breviary directs us to the Commune Plurimorum Martyrum. The masculine gender of *plurimorum* suggests only faintly the several changes required for two female martyrs. The Breviary helps us by changing the antiphon at Vespers from *Istorum* to *Istarum*. The Invitatory in Matins is taken from a different Commune—that, namely of the Commune non Virginum, and again the Breviary helps us by printing " Laudemus Deum nostrum * In confessione *beatarum* Perpetuae et Felicitatis." The hymns are those of the Commune Plurimorum Martyrum—but here the Breviary fails to help us with the hymn for Vespers, " Sanctorum meritis inclyta gaudia ". The word *Sanctorum* (instead of *Sanctarum*) continues, in this hymn, the masculine gender in two of its strophes (" *Hi* sunt . . . " in the second strophe and " *Hi* pro te . . . " in the following strophe). In private recitation of the Divine Office a slightly wandering mind may lead to excusable errors in grammatical genders, but in public group-recitation, the clashes in gender may become noticeable to one's ears.

Meanwhile, our present Breviaries provide an Appendix containing various common Offices *pro aliquibus locis*, and among them, the Commune Plurium non Virginum, with hymns etc., which present no problems of gender or number. One stanza in each of the two hymns permits a special reference to martyrs who were not virgins. This stanza (differing according to the character of the meter and form of the two hymns) is marked with a preceding asterisk, and is to be used only for martyrs who were not virgins.

The clashes in our present hymns between singular and plural number were avoided in the case of the Seven Holy Founders and in that of SS. Cyril and Methodius by the provision of special hymns for each of the two Feasts. Why may we not use, for 6 March, the hymns in the *Commune non Virginum pro aliquibus locis* and thus avoid unpleasant clashes in grammatical gender? I present my translation of the two hymns (" Nobiles Christi famulas diserta " for Vespers, and " Si, Lege prisca, fortibus " for Lauds) which avoid infelicities of grammatical gender and number. Perhaps the S. R. C. will ultimately permit us to use them.

VESPERS AND MATINS.

Sing we the noble servants of the Saviour,
Emulous ever of the wondrous glory
Of the strong Woman pictured in the pages
Of Sacred Story.

Theirs was the living Faith, the Hope eternal;
Theirs was the fervent Love so firmly rooted,
Whence love of brethren grew, in glory ever
Heavily fruited.

Vainly the World attempts their wills to conquer,
For His Will only is their guide and warden:
They only wish to spread His sweetest odor
Over His garden.

Conquering thus the flesh, they nourish ever
With holy prayer the power of the spirit,
And earthly joy deny, that endless treasure
They may inherit.

*Faithful to Him, unterrified they fronted
Shamefullest plottings of the foe infernal:
Gladly they shed their blood, exemplifying
Doctrine supernal.

Moved by their merits, look on us, O Saviour,
With kindly love that every fault erases—
That, with pure voices, we may learn to give Thee
Worthier praises.

Praise to the Father and the Sole-Begotten;
And to the Spirit, equal laud supernal:
Persons Co-equal, Persons Consubstantial,
And Co-eternal.

Amen.

It needs not to be pointed out that in translating the seventh stanza I have used freely the liberty accorded to translators, of wandering away from the literal meaning of the Latin text. The doxologies of Latin hymns vary greatly, and their translation in the case of any one hymn does not affect perceptibly the faithfulness (to other parts of the Latin hymns) properly demanded of a translator. Indeed, the many varieties of the old

Latin hymnal doxologies are sometimes accepted by modern composers of Latin hymns as common property to be annexed to their own poems in any way they may deem appropriate. Even the other parts of a Latin hymn will often permit a translator such liberties as the original composer himself felt permissible with the texts of the Vulgate in order to meet his metrical or rhythmical needs.

LAUDS.

If, under the Old Covenant,
Strong Women's laud the Wise could chant,
How shall we sing the praises due
To the Strong Women of the New?

Your love glowed with the purest flame
That from the arch of heaven came
With Christ, Who cherished the desire
On this cold earth to cast His fire.

This Love in you the thoughts gave birth
To spurn the fading joys of earth,
And seek above the only gain
That shall forevermore remain.

This Love instructed you to bear
Adversity; and not to spare
Rebellious flesh, but to obey
God's Law, and not a wilful way.

*Love strengthend you to suffer pain;
In Christ's dear footsteps to remain,
Gladly your own lives laying down
To win the Martyrs' fadeless crown.

Help us, ye Servants of the Lord,
To whom such models you afford,
That we may climb the upward way
That endeth in eternal Day.

Be praise and honor ever done
To God the Father and the Son;
Unto the Spirit Paraclete
Be equal praise and honor meet.

Amen.

The first strophe of this hymn will serve to illustrate the freedom which a composer vindicates to himself when he has to put into Latin verse the language even of Holy Scripture when its exact wording cannot be made to fit into the metric scheme of the classical measures of Latin poetry. "Mulierem fortem quis inveniet?" These words confront us forthwith in the first line of the first Lesson in the *Commune non Virginum*. For this, as well as for other reasons, the words are household words with us. But "mulierem" does not fit into the stanza. Our poet replaces the word with "feminis". Similarly, in the first strophe of the hymn for Vespers and Matins, "mulierem fortem" is changed into "Feminae fortis", since "mulierem" will not fit into the Sapphic stanza. With greater reason can a translator argue that, whereas the Latin composer can pick and choose both thought and phrase in order to meet the exigencies of his metric scheme, the translator must stick as close as possible to the composer's thought whilst equally hampered by the exigencies of his own scheme of rhyme and rhythm. He should be deemed fairly successful, therefore, if he manages to keep in his translation the major portion of the thought contained in the original text.

The asterisk placed before the fifth strophe in each of the hymns indicates the rubric: "Sequens stropha omittitur in Officio nec Virginum nec Martyrum, atque statim subditur penultima stropha et Conclusio."

Both hymns would bear more or less extensive comment, such as Dom Britt accorded the Latin texts contained in his admirable volume, "The Hymns of the Breviary and Missal." What further comment will be given here will deal with other matters.

2. While the Feast of the two Martyrs is now assigned to 6 March, their martyrdom occurred on 7 March ("nonis Martii", as the sixth Lesson in the breviary informs us). Somewhat elderly priests will recall that the two Martyrs used to be commemorated on 7 March and that there was no ninth Lesson giving even a brief account of them. They were then quite shadowy persons to readers of the breviary. We could well understand that the great glory of St. Thomas Aquinas demanded 7 March for the worthy celebration of his Feast. At present we may wonder, nevertheless, that the two Martyrs, now become so famous, received then only a commemoration with-

out any, even the briefest, historical Lesson that might have been accorded them. Today we read a simple statement closing the sixth Lesson of 6 March: " Harum sanctarum Martyrum festum Pius decimus Pontifex maximus ad ritum duplicem pro universa Ecclesia evexit ac diei sextae Martii adsignari mandavit." The merest commemoration was suddenly replaced by a Feast of double rite with three historical Lessons. In order that this new arrangement should not disturb the Feast of the Angelic Doctor, the double-rite Feast was assigned to 6 March.

We now find three very beautiful historical Lessons for the Feast. But these Lessons nowhere intimate the reason for the sudden change from the older order of a simple commemoration. We live in an age of criticism which seeks with extraordinary diligence to verify, or it may be to question, the traditional lore of hagiography. And accordingly readers who desire more information about the two Martyrs are now able to satisfy their yearning for facts by having recourse to at least two easily accessible books: (a) The March volume of Butler's " Lives of the Saints " as edited by Father Thurston, S.J., in a supervisory character, and Miss Leeson (pp. 72-80), with an excellent bibliographical note added to the historical narrative—a note which, however, was written before the appearance of (b) " The Passion of SS. Perpetua and Felicity, MM.: A New Edition and Translation of the Latin Text, together with the Sermons of S. Augustine upon these Saints now first translated into English by W. H. Shewring." [1] This second little volume has an Introduction of 18 pages dealing with the History of the Martyrs, the Text and Authorship of the " Passion ", MSS. and Editions, the present Edition, and the four Sermons of St. Augustine translated for the first time into English.

Both of these books cannot fail to impress the reader with the immense industry and the wide learning involved in the task of elevating to their proper position in hagiology, as well as in hagiography, the two apparently nearly forgotten Martyrs—nearly forgotten, that is to say, at least in the older breviaries' lack of information concerning them.

The account we find in the new edition of Butler's " Lives " begins with an emphatic declaration: " The record of the Passion of St. Perpetua, St. Felicitas, and their companions is one of the

[1] London, Sheed and Ward, 1931.

greatest hagiological treasures that have come down to us. In the fourth century these Acts were publicly read in the churches of Africa, and were in fact so highly esteemed that St. Augustine found it necessary to issue a protest against their being placed on a level with the Holy Scriptures. In them we have a human document of singularly vivid interest preserved for us in the actual words of the martyrs themselves." This last sentence is additionally impressive when we remember that the two Saints were martyred in the year 203. Assuredly, the *Passion* is " one of the greatest hagiological treasures that have come down to us." But—and this is more to my present purpose—the unquestioned record of the Passion of the Martyrs is also a " human document of singularly vivid interest preserved for us in the actual words of the martyrs themselves ".

3. And so we come to a fact that may interest us in the Divine Office of 6 March which we read annually. One might well fancy that a document of such great human and liturgical interest would furnish a Latin hymnodist with several exquisitely appropriate suggestions for three hymns to be composed for these Martyrs. Their *Acta* constitute a singularly reliable document coming down to us from such an early date —a date so early as to add its own peculiar charm to the authentically romantic occurrences. The two hymns which I have translated above fail to give us such desirable data.

4. The learned historian, Monsignor Kirsch, contributed a comprehensive article on the two Martyrs to The Catholic Encyclopedia under the heading: " Felicitas and Perpetua, Saints " (VI, p. 29), instead of " Perpetua and Felicitas, Saints." Those who are not aware of this inversion of names might look for an account of the Saints under their liturgical title and, not finding that title, might wrongly suppose that no account is to be found in the finely helpful Encyclopedia. In this article of Msgr. Kirsch we read: " The feast of these saints is still celebrated on 7 March " (VI, p. 29c). This volume was issued in 1909, and obviously Msgr. Kirsch wrote his article before the Decree S. R. C. of 25 August, 1909, had appeared. It was this Decree that noted the change from 7 March to 6 March for the Feast of the two Saints, as well as the change of rite to a double minor feast.

5. Following the example of *The Catholic Encyclopedia*, *The New Catholic Dictionary*, although issued so late as the year 1929, again employs the heading, " Felicitas and Perpetua, Saints " (p. 362) and, failing to have noticed the transfer of date from 7 March to 6 March, still says: " Feast, 7 March."

Obviously, we face some confusion here in the order of names. We have (a) Felicitas and Perpetua, (b) Perpetua and Felicitas. Are the two orders accidental or intentional? The earliest order is that of (a), which can be considered first.

(a) This is the order given in the inscription discovered in 1907 by Père Delattre at Carthage:

HIC. SVNT. MARTYRES
SATVRVS. SATVRNINVS
REBOCATVS. SECVNDVLVS
FELICIT. PERPETV. PAS. NON. MART.

The name *Felicitas* precedes *Perpetua*. This is the order still observed in the *Nobis quoque peccatoribus* of the Roman Missal (" cum Joanne . . . Petro, Felicitate, Perpetua, Agatha . . . "). It is the order followed by Monsignor Kirsch in the title he gives (" Felicitas and Perpetua, Saints ") to his article on the two Saints contributed to *The Catholic Encyclopedia* (Vol. VI, issued in 1909). Naturally, the *New Catholic Dictionary*, based most largely on the *Encyclopedia*, follows the same order. Dom Graf, in his *The Priest at the Altar*,[2] writes: " Felicitas and Perpetua are famous martyrs at Carthage in the year 202."

(b) On the other hand, St. Augustine, in his four sermons on the two Martyrs, repeatedly places the name of St. Perpetua ahead of that of St. Felicitas (e. g.: " For Perpetua and Felicitas are the names of the two "). This is the order followed in the title of the Feast, 6 March, given alike in the Missal and the Breviary; and, of course, in the Ordo consulted daily by priests. We find it again in Parsch-Eckhoff's work, *The Liturgy of the Mass*: [3] " Then follow seven female Saints. St. Perpetua and St. Felicitas were probably martyred at Carthage in 202 or 203; but they were venerated at Rome."

Nevertheless, Dr. Fortescue, in his large and learned work, *The Mass: A Study of the Roman Liturgy*,[4] does not give us the names, but merely says: " The women are all well known."

[2] Wagner, 1926, p. 242. [3] Herder, 1936, p. 250.
[4] Longmans, New Impression, 2nd ed., 1913, p. 357.

Not a scholar in this field of investigation, I still venture to wonder if the assumption of Dr. Fortescue is indisputably correct, when I find in the Rev. Dr. Gihr's work, *The Holy Sacrifice of the Mass*: [5] "The two youthful heroines, Felicitas and Perpetua, suffered at Carthage in North Africa. They were of noble birth and well educated." Now Felicitas was the slave (or servant) of Perpetua—well educated, perhaps, but also "noble"? Was Dr. Gihr absent-mindedly thinking of another St. Felicitas, a noble Roman matron who was martyred, together with her seven sons, at *Rome* in the 2nd century? The Feast of this Martyr is assigned to 23 November. May not this be the Felicitas referred to in the *Nobis quoque peccatoribus* section of the *Roman* Missal?

The lists of names under *Communicantes* and the *Nobis quoque* give scholars some trouble to-day because of omissions and variations in the order of names. Meanwhile, however, the latter list conformed in style and symbolism to the order given in the former list. In the former list, we find certain names coupled, e. g.: "Joannis *et* Pauli, Cosmae *et Damiani*". The biographies of the Martyrs thus coupled explain clearly the reason for the coupling. A wholly similar reason would suggest a similar coupling (with an *et*) of Felicitas with Perpetua —but the *et* is lacking in the *Nobis quoque* section of the *Roman* Missal. Might not this curious fact suggest the likelihood of an intended separation of the two names, so that *Felicitas* would stand for the famous Martyr (with her martyred children) at *Rome* in the 2nd century, while *Perpetua* would stand for all those who were martyred with her at *Carthage* in the 3rd century?

Dr. Fortescue spends some time considering the list of names in the *Nobis quoque* section of the Missal (pp. 356-357), and in a footnote (number 3) on page 357 he remarks: "There are earlier arrangements of the names of the women, slightly different. St. Aldhelm (d. 709) quotes: 'Felicitate, Anastasia, Agatha, Lucia' (*de laud. virg.*, 42; P. L. lxxix, 142) . . .". Here, then, *Felicitate* does not (as it does in the Roman Missal) precede *Perpetua*. It precedes *Anastasia*. Is not the matter open to discussion?

[5] Eng. tr., Herder, 1914, 4th ed., p. 681.

6. I prefaced my translation of the two hymns with the *apologia* that they at least prevent the " infelicity " of references in the singular number to the two Martyrs. Of course, no pun was intended on the name of St. Felicitas, or " Felicity " (as Dom Cabrol styles the Saint in his translation of the Missal into English). But even if such a pun had been intended, it would have the solemn approval of St. Augustine, who in three of his four sermons on the two Martyrs indulged in what he evidently did not consider as " infelicitous " punning. Using the translation of Mr. Shewring, we find in Sermon I this opening statement: " To-day with its anniversary and return calleth into our mind, and in a manner setteth anew before us, that day whereon the blessed servants of God, Perpetua and Felicity, being adorned with the crowns of martyrdom, did achieve the flower of perpetual felicity . . . ". In Sermon III we find: " We keep to-day the feast of those two most holy martyrs who not only in their passion shone out with surpassing virtue but also for that great labor of their piety *did seal with their names* the reward of themselves and of their comrades likewise. For Perpetua and Felicity are the names of the two, but the reward of all. Truly all martyrs would not toil for a while in that strife of passion and confession save that they might rejoice in perpetual felicity . . . For as by the example of their most glorious trial they exhort us unto their imitation, so they testify by their names that we shall receive an inseparable reward. . . . For the perpetual without felicity availeth not, and felicity faileth unless it be perpetual." The sermon closes with a comparison of male and female martyrs, the last words being these: " . . . the weakness of women more marvellously did vanquish the ancient Enemy, and also the strength of men contended to win a perpetual felicity." Finally, Sermon IV begins thus: " To-day shone forth in the Church two jewels, one brightness; because Perpetua and Felicity both do make one solemnity, nor may any man doubt of that felicity which possesseth a perpetual dignity." I have ventured to confer italics only once in these excerpts. But St. Augustine indulged in a light sort of humor on other occasions—albeit he is wholly serious in these three sermons. Mr. Shewring says of these Sermons: " They are characteristic of their author; eloquent and sometimes rhetorical (the repeated play on the names of the Saints will not be to everyone's taste),

but written with a dignity well sustained and with more than one passage of great theological depth." Well, then, dignity can comport with serious-minded playfulness (nay, with punning). I could cite here hymns of the Church which indulged in a like (but a medieval) gracefulness of punning—not to speak of sermon-sketches which Hurter attributes to the Angelic Doctor and which also indulge in plays on names: for instance, the text of a sermon on St. Vincent is: " Vincenti dabo edere de ligno vitae " (Apoc. 12, 7), and its second paragraph tells us " quod beatus Vincentius fuit secundum nomen suum vincens triplex bellum . . . "; and the text of a sermon on St. Margaret is: " Inventa una pretiosa margarita " etc. (Matt. 13: 46); and in other sermons on Saints. Doubtless Mr. Shewring himself did not intend a pun when he wrote concerning a sermon wrongly attributed to St. Augustine that it is " a poor piece of work, turgid in style and with many *infelicitous* imitations of St. Augustine." Once again I have ventured to confer italics in this excerpt.

7. The change of date from 7 to 6 March involved (together with the Office assigned to the two Martyrs) changes in the Martyrology, the Missal, and the Breviary. For changes in the Martyrology (6 and 7 March), *cf.* the REVIEW for January, 1910, p. 76; in the Missal, May, 1910, p. 571; and for the date of the Feast in a church dedicated to the two Martyrs, p. 572. The changes in the Breviary are therein plainly seen, but withal may surprise elderly priests, as has been remarked above, in respect of certain features alluded to.

8. Some Benedictine Houses are permitted to use three hymns (described as very beautiful) for the Feast of Sts. Perpetua and Felicitas. While I have not seen these hymns, the thought occurs to me that all the perplexities involved in our present Office for the two great Martyrs would be removed if we had a special Office (like that of St. Cecilia) for them. The happy discoveries of recent years have thoroughly authenticated the *Acta* of the Martyrs, who now shine for us in the firmament of Heaven as most glorious Martyrs of the Early Church.

H. T. HENRY.

The Catholic University of America.

III. The Triumph of Failure.

NEWMAN engaged in a number of projects of great promise, which because of circumstances over which he had no control, failed to materialize. We have already seen how his valiant effort to found a great National University in Ireland failed because of lack of organized support of the Irish Bishops. Another project which stirred his enthusiasm and seemed rich in promise was a new translation of the Bible which Cardinal Wiseman had induced him to undertake. The Douay Bible while a great improvement on the Rheims edition lacks the dignity and charm of the Authorized Version. No one realized this more painfully than Newman, whose ear was delicately attuned to its harmonies and whose style was so largely influenced by its chaste cadences. If there was any one man in the English-speaking world who was superbly gifted to turn out a masterpiece of simple beauty and dignity it was Newman.

Friends who heard about it were elated. Newman threw himself into the enterprise with unbounded energy. He enlisted contributors and was already at work, when alas, obstacles again appeared. Booksellers and publishers with a large stock of the Douay Bible launched vigorous protest. Wiseman yielded. And again one of Newman's great undertakings died aborning. What a priceless loss for the English-speaking world! Who can calculate the far-reaching influence of the inspired Word expressed in Newman's sentences of stately majesty and simple beauty, cadence which would live in the memory and keep ever fresh their precious cargoes of eternal truth? In many respects this would appear to be one of the most tragic frustrations of all of Newman's great undertakings. To him may be applied the phrase which Horace wrote about Daedalus seeking to fly to the heights of heaven on the wings of Icarus: *Si non tenuit, tamen magnis excidit ausis.*—Even though he succeeded not, he failed in daring and noble attempts.

Another enterprise which augured much was his acceptance of the editorship of *The Rambler.* This was a journal conducted by an able group of laymen, of whom Lord Acton, the historian, was one. Newman had been prevailed upon by Cardinal Wiseman to assume the editorship with a view of directing its

policy. But the ill-fortune which attended his many other efforts to serve the Church of his adoption pursued him here. An article which he contributed, " On Consulting the Laity in Matters of Doctrine," was delated to Rome by Bishop Brown of Newport, who denounced it as heretical. There was some talk of summoning Newman himself to Rome. That it stirred him deeply is evident from the following: " Call me to Rome—what does that mean? It means to sever an old man from his home, to subject him to intercourse with persons whose languages are strange to him—to food, and to fashions, which are almost starvation on one hand, and oblige him to dance attendance on Propaganda week after week, and month after month —it means death. This is the prospect which I cannot but feel probable, did I say anything, which one bishop in England chose to speak against and report. Others have been killed before me. Lucas went of his own accord indeed, but when he got there—oh! how much did he, as loyal a son of the Church and Holy See as ever was, what did he suffer because Dr. Cullen was against him? He wandered, as Dr. Cullen *said* in a letter he published in a sort of triumph, he wandered from Church to Church without a friend, and hardly got an audience from the Pope. And I too should go from St. Philip to Our Lady, and to St. Peter and St. Paul, and to St. Laurence and to St. Cecilia, and if it happened to me, as to Lucas, should come back to die."

Newman resigned from the editorship. This was in 1859, after a mere two months of incumbency.

Wilfrid Ward, his biographer, regards the following five years as the saddest in Newman's life. The Oratorian chafed under the restraint placed upon him. He craved greater freedom to express himself without being pounced upon by the authorities. He contrasted sadly the present restraint with the magnificent freedom which characterized the great intellectual periods of the Church's past—a freedom without which the highest scholarship cannot thrive. He thought wistfully of the liberty which Thomas Aquinas, Peter Lombard, Alexander of Hales, Bonaventure and other intellectual giants of the Church enjoyed—the freedom to defend their theses in the open arena against all challengers, the freedom to clash and with sturdy blows to pound out on the anvil of controversy the nuggets of truth from the ore of speculation and theory.

In 1863 Newman wrote to Miss E. Bowles: "This age of the Church is peculiar. In former times there was not the extreme centralization now in use. If a private theologian said anything free, another answered him. If the controversy grew, then it went to a bishop. . . . The Holy See was but the court of ultimate appeal. *Now* if I as a private priest put anything into print, Propaganda answers me at once. How can I fight with such a chain on my arm? It is like the Persians driven to fight under the lash. There was true private judgment in the primitive and mediaeval schools—there are no schools now, no private judgment (in the religious sense of the phrase), no freedom, that is, of opinion. That is, no exercise of the intellect. No, the system goes on by the tradition of the intellect of former times."

In explanation of the conditions then prevailing, it should be recalled that the Church in England had been in a state of siege for several centuries. Since the time of Henry VIII her monasteries had been confiscated, her schools and churches seized, her hierarchy suppressed, her clergy scattered and the overwhelming portion of her children torn from her by violence. At the beginning of the nineteenth century the Catholic population numbered only about 160,000,[1] and they were anxious only to be let alone. Neither priests nor people had any mood for controversy in the open arena. They were quite content to let sleeping dogs lie. Moreover the scenes of horror and bloodshed ushered in by the French Revolution were still fresh in the Church's memory, while the rumblings of the approaching storm in Italy, portending the seizure of the Papal States, were being heard with an ominous frequency. The nerves of churchmen were jumpy and jittery. They had enough dangers to contend with, without inviting more from controversy on delicate and disturbing questions. Warfare, persecutions, states of siege, do not encourage speculative controversies and are not conducive to academic freedom. There have been few periods, either before or since, when the officials of the Church had such little relish for academic controversies as at Newman's time.

[1] P. Thureau-Dangin, *The English Catholic Revival in the Nineteenth Century*, Vol. I.

The Project at Oxford.

During all his life Newman retained a deep love for Oxford, the Alma Mater which had nurtured him with her best and had honored him with an outpouring of reverence and affection which she had given to few, if any, of her other children. Among the many sacrifices which he made in entering the Church of Rome, few exacted heavier toll in heart-throbs and in tears than the resulting exile from the institution where he had dreamed his dreams, seen his visions, and hurled his defiance at the worldliness without, with all the high idealism of youth. When about to take the momentous step, he felt instinctively that it would mean a long farewell to the place that was dearest to him in all England and to the scenes that would live hereafter only in his memory. His foreboding proved all too true. But once again in almost fifty years, and that in greying age, did he set foot in Oxford, though occasionally from a distance he saw its storied spires.

Something of the sentiments tugging at his heart strings when about to leave his Alma Mater he reveals to us in *Loss and Gain.* Herein he describes how the convert, Charles Reding—the pseudonym for himself—about to leave Oxford, " passed through Bagley wood, and the spires and towers of the University came to his view, hallowed by how many tender associations, lost to him for two whole years, suddenly recovered—recovered to be lost for ever! There lay old Oxford before him, with its hills as gentle and its meadows as green as ever. At the first view of that beloved place he stood still with folded arms, unable to proceed. Each college, each church, he counted them by their pinnacles and turrets. The silver Isis, the grey willows, the far-stretching plains, the dark groves, the distant range of Shotover, the pleasant village where he had lived with Carlton and Sheffield —wood, water, stone, all so calm, so bright, they might have been his, but his they were not. Whatever he was to gain by becoming a Catholic, this he had lost; whatever he was to gain higher and better, at least this and such as this he never could have again. He could not have another Oxford, he could not have the friends of his boyhood and youth in the choice of his manhood."

With such deep attachment to Oxford, it was only natural that Newman should think of establishing a house of the Oratory

there. In 1864 he set himself to achieve this goal. This he did with no pretence at deciding the controversy concerning the attendance of Catholics at Oxford, but merely with the thought that the student actually there should not be left without any of the ministrations of religion. This, he felt, was the surest way to lose them. But the opposition raised by Manning among the English bishops and among his friends at Rome thwarted the plan.

Newman's Bishop, Dr. Ullathorne, keenly regretted this failure. A pious and zealous man, he was anxious to utilize Newman's great talents for the cause of religion at Oxford. The hostility, tactless and unjust, directed against his ablest priest by high-placed ecclesiastics distressed him. In June, 1866, he reopened the matter, petitioning the Propaganda to permit the establishment of an Oratory at Oxford. Six months later he received a reply permitting the proposed foundation, but directing him to discountenance Dr. Newman's taking up residence there. The Bishop not wishing to hurt Newman by telling him of the restriction, and thinking that he could remove it by personal representations, simply informed Newman that the plan had been accepted. Newman was enthusiastic. It looked as though his dream of many years of returning to his old Alma Mater to champion the religion which he had embraced was at last to be realized.

He believed that truth is its own defence, and though its spokesman be outnumbered, the odds are with it still. He had long felt that the policy of isolation from the great intellectual center of English life was calculated only to lessen the little influence which Catholics were then exercising, and to render it even more negligible. They had the teachings of Christ, he reasoned, in their Apostolical purity. They had the great traditions of the Schoolmen. They had a masterly system of theology wrought out with marvelous consistency. Above all, they had the promise of the Holy Ghost to be with them all days. And while at certain times that Pentecostal fire seemed to be but smouldering, it never failed to blaze up ever and anon to manifest its undying character. Why not then go into this great stronghold of intellectual life, present her heritage of divine truth and welcome the fullest discussion from every quarter?

To Newman, it seemed almost to be lacking in faith to doubt the capacity of the truths of Christ and the Apostles to sustain themselves when placed fearlessly before the eyes and the minds of men. He opposed the policy of timid isolation. He scorned the shelter of the Ivory Tower. Like St. Paul going to the Acropolis to present the teaching of the Crucified to the scholars of Athens, Newman yearned to carry the Apostolic faith to the chief intellectual fortress of England, Oxford University. He was doubly elated at the prospect of returning under such circumstances to the campus upon which he had not set foot since the time he left it, as an outcast and an exile without kindred or abiding place, to join the alien communion of Rome more than a quarter of a century ago. With the permission of his Ordinary, Newman issued a circular, appealing for funds. The sum of £5,000 pounds was quickly raised. A site was purchased. Newman packed his trunk and, " sunshine on his face, talked of the prospect."

But then the opposition broke. Broke from a double quarter. On the one hand, his old colleagues of Tractarian days, Keble and Pusey, who had remained within the Anglican Church, grew alarmed at the prospect of an invasion of Oxford by such a formidable representative of Rome. The memory of the influence Newman had exercised among the faculty and with the students, whose creed was *Credo in Newmannum*, was still with them. What devastation might he not work now as the spokesman of Rome? They sounded the tocsin, and a cry of protest sprang up from Anglican leaders at Oxford. On the other side, Manning, equally alarmed, led the opposition from within the Church. Rallying a number of the bishops behind him, he made representations through his agent, Monsignor Talbot at Rome, that Newman's presence would draw many Catholic students to Oxford and would further engender " a certain Anglo-Catholicism " in which the English national spirit would prevail over the Roman or Catholic one.

Fighting desperately to stave off another of the many defeats which crowned his efforts to serve the Church he loved, Newman sent his faithful disciple, Ambrose St. John, to Rome with precise instructions as to the answers which were to be made to the objections raised. He was to point out that, even though there was a danger of increasing the attendance, this would be

more than counterbalanced by the advantage of an Oratory church, which would provide the ministrations of religion for students already there, who otherwise would be neglected. But all in vain. His fellow-convert, Manning, and, like himself, a former Oxford man, made his views prevail at Rome. The Propaganda directed Bishop Ullathorne to " take heed lest Dr. Newman should do anything which might favour in any way the presence of Catholics at the University."

It was a great blow to Newman. It was all the more bitter because those who on the representations of his critics had decreed his exclusion, had never even taken the trouble to question him concerning his own views and plans. Still more was he cut to the quick when Cardinal Reisach, who came to collect information on the Oxford question, avoided an interview with him. What a strange nemesis was dogging this man's footsteps, mocking his high purposes, blighting his hopes, and dooming to ignominious failure his many valiant undertakings to serve the Church in as effective a manner as his intellect could devise. Strachey pictures him a forlorn figure, Manning and Talbot smiling in triumph, while Newman stands at the gate with his bag, packed all in vain, looking wistfully toward the spires of his beloved Oxford, from which he was bidden to remain an exile forever, weeping bitterly. Such would seem to be the usual verdict.

Did Newman Really Fail?

But did he really fail? Go to Oxford to-day and see. The music of his voice has died but the melody of his dream lingers on. Yes, it lingers on in abiding stone, in the impressive foundations established by the great religious Orders of the Church in Campion Hall of the Jesuits, in the Hall of the Franciscans, in the Hall of the Dominicans with the significant inscription over its portals, "After a long exile the sons of St. Dominic have returned! " Father Ronald Knox, the son of an Anglican bishop, ministers as Chaplain to the Catholic students. Black-robed Jesuits, brown-robed Franciscans, and white-robed Dominicans are in the lecture halls, laboratories and libraries. Father M. C. D'Arcy, S.J., holds the chair of ethics. Newman's dream at long last has come true.

In the summer of 1925 the writer discussed with Cardinal Vaughan the work of the foundations at Oxford. A few years previous there was some agitation for the establishment of a National Catholic university. The Cardinal along with other leaders of the Church opposed the project as unwise. " While I do not wish to speak about what is the best arrangement for other countries, where conditions are different," said his Eminence, " I am certain that for the Church in England the establishments we have at Oxford and Cambridge offer the best facilities for Catholic higher education. They are the two great historic centres of intellectual life in England, and our hope is to utilize them more and more. To cut ourselves off from these two great universities, and to try to establish a university off by ourselves would be the height of folly, if not positively suicidal. The graduates of Oxford and Cambridge have the ear of the English public and are at least listened to with respect."

" What effect does Oxford have upon the faith of the Catholic students? " inquired the writer. " Instead of weakening them," replied the Cardinal, " we can say now on the basis of a long experience that with the provisions made for them, attendance at Oxford strengthens them. The graduates of Oxford are supplying the Church with a type of lay leadership which is of the highest to be found in any Catholic country in the world." The remarkable growth which the Church in England has experienced in the last half century is attributable in no small degree to the sterling work of her lay apostolate, which has set an example for the Catholics of all other countries.

How happy would be the Church in any country to claim three such able apologists as Fathers Ronald Knox, C. C. Martindale, S.J., and M. C. D'Arcy, S.J.? That brilliant conversationalist, Arnold Lunn, clashed swords in debate with Father Knox, only to surrender his sword at last, and ask his erstwhile duellist to receive him into the Church which not long before had opened its hospitable arms to receive Knox himself. Well indeed might the old apologist for entering Oxford and using it for a divine purpose, instead of fleeing from it, Newman himself, have smiled as he looked down from the eternal hills upon this latest corroboration of the wisdom of his plan.

In America the scores of Newman Halls at State and secular Universities carrying on his plan, bid fair to give his ideas a

vaster range and a universal currency, and to keep his memory ever fresh and green. "Principles," said Newman, "will develop themselves beyond the arbitrary points of which you are so fond, and by which hitherto they have been limited, like prisoners on parole." The growth of the Newman Club movement in England, America and throughout the world testifies to the truth of his prophetic utterance. Newman was thwarted, but his idea has prevailed.

The frustration of his many noble undertakings, calculated to try the soul of the strongest man, Newman bore with a patience that was nothing short of heroic. Shortly after the thwarting of his Oxford project, a correspondent in Rome made an anonymous attack upon Newman's orthodoxy in the *Weekly Register*. This was the spark which kindled into a flame the long smouldering indignation of the Catholic laity at the many unjust attacks made upon one of the noblest and holiest souls in the Church in England. A mass meeting of the laity was called. A testimonial, signed by two hunderd of the most distinguished English Catholics, was presented to him. In it they served notice that "every blow that touched him inflicted a wound on the Catholic Church in England." Newman was deeply touched. "The attacks of the opponents," he replied, "are never hard to bear when the person who is the subject of them is conscious in himself that they are undeserved; but in the present instance I have small cause indeed for pain or regret at their occurrence, since they have at once elicited in my behalf the warm feelings of so many dear friends who know me well, and of so many others whose good opinion is the more impartial for the very reason that I am not personally known to them. Of such men, whether friends or strangers to me, I would a hundred times rather receive the generous sympathy than have escaped the misrepresentations which are the occasion for showing it." [2]

A Long Road Turns.

There comes at last an end to everything. And an end to the series of disappointments which had crowned Newman's undertakings had come. Likewise an end to the suspicions under which he had labored for almost thirty years. This ostracism

[2] *Life of Manning*, vol. ii, pp. 313, 314.

of a saintly genius had been due chiefly to his former friends, Manning, Ward, and Talbot. In 1877, Newman was elected an honorary Fellow of Trinity College, and in February of the following year, after an absence of thirty-two years, he returned to the Oxford whose spires only he had seen from a distance in the intervening years. Appearing in his University robes as the guest of the President of Trinity College, he was warmly applauded by the students and faculty.

In the same month, Pope Pius IX died, and Leo XIII, who had also lived in exile from the Curia since 1846, and who had learned from experience the meaning of Vergil's phrase, *Haud ignora mali*, ascended the chair of Peter. The Duke of Norfolk and other Catholic peers approached Cardinal Manning about securing the honor of the cardinalate for Father Newman. Leo XIII had apparently already made up his mind to so honor Newman and readily acceded to their request. A letter of the Cardinal Secretary of State announced to Newman " that the Holy Father, highly appreciating the genius and erudition which distinguished him, his piety, the zeal which he displayed in the exercise of the holy ministry, his devotion and filial attachment to the Holy Apostolic See, and the signal services he had for long years rendered to religion, had decided on giving him a public and solemn proof of his esteem and goodwill," and that he would proclaim his elevation to the Sacred College in the next Consistory.

On 12 May, 1879, he was created a Cardinal amidst the universal rejoicing of the British people, Catholic and non-Catholic alike. The event was without a parallel in modern times, as no simple priest without duties in the Roman Curia had been raised to the cardinalate. Congratulations poured in upon him from such distant countries as Australia, New Zealand as well as from all parts of America. Newman received the exalted honor with simple dignity and with a complete absence of personal vanity. " The cloud is lifted from me forever," he said to his brothers of the Oratory.

" The Roman Church has been less unpopular in England," observes Dean Inge, " since Newman received from it the highest honour which it can bestow. Throughout his career he was a steadfast witness against tepid and insincere professions of religion, and against any compromise with the shifting currents

of popular opinion. All cultivated readers, who have formed their tastes on the masterpieces of good literature, are attracted, sometimes against their will, by the dignity and reserve of his style, qualities which belong to the man, and not only to the writer. Like Goethe, he disdains the facile arts which make the commonplace reader laugh and weep. 'Ach die zartlichen Herzen! ein Pfuscher vermag sie zu ruhren!' Like Wordsworth, he might say, 'To stir the blood I have no cunning art.' There are no cheap effects in any of Newman's writings. . . . He was loved and honoured by men whose love is an honour, and he is admired by all who can appreciate a consistently unworldly life. . . . He has left an indelible mark upon two great religious bodies. He has stirred movements which still agitate the Church of England and the Church of Rome, and the end is not yet in sight." [3]

The remaining eleven years of his life the ageing Cardinal spent in the quiet of the Oratory at Edgbaston, answering the many correspondents who solicited his guidance in matters of conscience, re-editing his works, and in meditation and prayer. In 1886, Bishop Ullathorne dedicated to Cardinal Newman, his former priest and subject, his last spiritual work in commemoration of " forty years of a friendship and confidence which had much enriched his life." Touched by the testimony of affection from the venerable prelate, who had stood bravely by Newman in his many trials, the Cardinal wrote the following note of thanks, which Dr. Ullathorne terms " a memorial and a treasure for all time ": " How good has God been to me in giving me such kind friends! It has been so all through my life. They have spared my mistakes, overlooked my defects, and found excuses for my faults. God reward you, my dear Lord, for your tenderness toward me, very conscious as I am of my great failings. You have ever been indulgent towards me; and now you show me an act of considerate charity, as great as you can, by placing my name at the beginning of the last work of your long life of service and sacrifice. It is a token of sympathy which, now in my extreme age, encourages me in the prospect of the awful journey which lies close before me." [4]

[3] *Outspoken Essays*, William Ralph Inge, p. 202 ff.

[4] *Letters of Archbishop Ullathorne*, pp. 481-483.

In the following year Dr. Ullathorne paid a visit to the aged Cardinal at Edgbaston and on returning narrated the following touching incident, which showed the humility and simplicity of Newman had not been impaired by the honor of the cardinalate: "I have been visiting Cardinal Newman to-day. He is much wasted, but very cheerful. . . . We had a long and cheery talk, but as I was rising to leave an action of his caused a scene I shall never forget, for its sublime lesson to myself. He said in low and humble accents, 'My dear Lord, will you do me a great favor?' 'What is it?' I asked. He glided down to his knees, bent down his venerable head, and said, 'Give me your blessing.' [A general rule of the Church's ritual ordains that the lower dignitary should kneel before the higher one.] What could I do with him before me in such a posture? I could not refuse without giving him great embarrassment. So I laid my hand on his head and said: 'My dear Lord Cardinal, notwithstanding all laws to the contrary, I pray God to bless you, and that His Holy Spirit may be full in your heart.' As I walked to the door, refusing to put on his biretta as he went with me, he said: 'I have been indoors all my life, whilst you have battled for the Church in the world.' I felt annihilated in his presence; there is a Saint in that man." [5]

No trace of the former suspicions and hostilities now remained. To an allusion to the party which had so long opposed him in England and in Rome, Newman replied: "Let bygones be bygones," adding with a smile, "Besides, they have all come round to my side now." His declining years were full of serenity and peace. By a happy reversal of fortune, the man who had gone through so many internal crises, had encountered such prolonged opposition from within the Church as well as from without, now found himself at peace with the world and with himself. All England had become proud of him, and the universal acclamation of his elevation to the cardinalate became prolonged into a kind of apotheosis such as few men have experienced in their lifetime. In March, 1884, he writes: "For myself, now, at the end of a long life, I say from a full heart that God has never failed me, never disappointed me, has ever turned evil into good for me." [6]

[5] *Ibid.*, p. 512.

[6] Letters and Correspondence of J. H. Newman, vol. II, p. 482.

The calm of a long evening was drawing to a close. Shortly before his death, he asked some of the brothers of the Oratory to sing him Faber's hymn, *The Eternal Years*. "Many people," he said, "speak well of my *Lead, Kindly Light*, but this is far more beautiful. Mine is of a soul in darkness—this is of the eternal light." After a brief illness, he passed away peacefully on August 11, 1890, surrounded by his brethren of the Oratory. His body lies beside that of his faithful disciple, Ambrose St. John, in Rednall on the quiet Lychey Hills where he had so often gone to pray in silence and meditate, "alone with the Alone." On his tomb is inscribed the epitaph written by himself, an epitaph that would tell, he thought, the story of his pilgrimage: *Ex umbris et imaginibus in veritatem*.—From the shadows and the symbols into the truth. With his passing the race lost a soul distinguished alike for sanctity and for scholarship. Though dead, he still speaks to us from the pages of his mighty books, speaks of his vision of the truth which led him at times through strange and lonely waters, but brought him safely at eventide to the harbor of peace and security. Poor tired soul, he has passed at last from the tumult of controversy into the silence of the beyond where the eternal truth speaketh without the noise or confusion of words. May he find there the rest he craved—under the everlasting arms and in the light that shall not fail.

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MONEY AND THE CLERGY — III.

THE problem of church support is of perennial importance and of never failing interest. Much has been written and said about it. Priests and people differ, sometimes more or less violently, about the proper ways and means for inducing every church-goer to contribute decently to the support of his home parish and also to the general religious causes. The old pastor was of the opinion, and expressed it as his firm conviction, that the whole problem could be solved by proper instruction and intelligent coaching. He claimed that he had solved the problem by such means in his own bailiwick with complete financial success and to everybody's satisfaction. In my " notes " recording the pastor-assistant conversations, there is a good deal that may prove enlightening and helpful to those priests who have to deal with this problem.

A.—Yesterday time cut short our conversation before you could finish your report on your friend's pamphlet. At least you said that you were not done with it.

P.—I appreciate your interest and your curiosity.—Another text on which the pamphlet commented was this from Tobias 4: 9: " If thou have much, give abundantly; if thou have little, take care even so willingly to bestow a little, for so thou storest up to thyself a good reward for the day of necessity." Manifestly the belief was common in the O. T. that giving and helping are blessed and bring rich interest. Men have always found by experience that greed and selfishness defeat themselves. This idea is thus formulated by the inspired writer in Prov. 11: 24: " Some distribute their own goods and grow richer; others take away what is not their own and are always in want." There is authority enough, therefore, for saying that giving to religious causes with a religious motive brings not only spiritual blessings, but also temporal rewards and returns, but God expects cheerful giving, not giving for men's sake and from human respect, nor mixed with complaints and murmurings when giving under some pressure. In Ecclesiasticus (18: 15) the sacred writer warns us: " My son, in thy good deeds make no complaint, and when thou givest anything, add not grief by an evil word."

A.—You said something about actual proofs for the scriptural statements that God cannot be outdone in generosity and that He always returns more to us than we give Him.

P.—Yes, I did promise to give you proofs or facts that most men who think and feel religiously, without being credulous, would accept as proofs. Yet faith cannot be forced with proofs. There is abundant proof available, if one is so irreverent a skeptic to demand proof that God is always keeping His promises, but a skeptic is usually determined to remain a skeptic in defiance of proofs. To convince a skeptic proof must meet his own conditions and specifications. To you, I am sure, the following data will seem to contain fair and sufficient evidence that God keeps his promises literally.

Some years ago there appeared in a secular periodical an article which detailed the experiences of a number of men who were "tithers," taking the Bible literally and obeying it by giving one-tenth of their income to God through some form or kind of charity. So far as I know most of them were not Catholics, but they all believed that what they had and earned was God's gift to them. In this respect their faith was stronger and more active than that of many Catholics. There are among us men, rich men, who give away from merely humanitarian motives, large sums of money, but the intention to express their gratitude to God by means of these donations does not enter into their mind or motive. These tithers, however, acknowledged their income as God's gift to them and wished to express their faith in God and their gratitude to Him by supporting some good cause for His sake. There may be, in some of these cases, apparently some show and self-advertising and even some boasting in their methods of tithing, but little fault can be found with their primary motive, though it may not always be purely religious.

A.—Enough of introduction. I am curious to hear the facts or proofs.

P.—I am coming to them. For the purpose of giving, when challenged, the pertinent facts without any misstatement, I have copied the essential data of that article. Copying such things is a great help for the memory—especially when you have the copy in your pocket. I'll read for you what I copied and make some running comments on it as I go along.

Charles Page, one day, was walking through Tulsa, Oklahoma, at a loss what to do for a living because he was practically down and out financially. He was addressed by a Salvation Army lassie and asked for a contribution to " the cause." Facing her he said that, with $1.15 between him and beggary, he did not feel able to give her anything.

She said to him with a winning smile: " Why don't you tithe and share what you still have with the Lord? "

" What do you mean by tithing? "

" Giving to the Lord the tenth part of all that you have or get."

" Well, I'll give you fifteen cents which is just a trifle more than the tenth part of my present possessions."

From that time on Charles Page, later on oil speculator and furniture manufacturer, began to prosper. He continued to tithe, claiming to be in partnership with the Lord, and paying out the Lord's share faithfully and conscientiously for the care and education of crippled children. As far as religion is concerned, he may have been an ignoramus, neither knowing nor believing what we believe, but he did believe God to be the owner and master of everything, expecting men to acknowledge Him as such and to express their gratitude to Him by giving Him or returning to Him a reasonable part of their income. And God, who will not allow Himself to be outdone in generosity, rewarded Charles Page's faith and gratitude.

If things sometimes go badly with us, if we are disappointed in our schemes and expectations, it is probably because we are too selfish and seek our own glory, and because we do not look upon God and treat Him as the silent partner in our undertakings or work or income, whatever it may be, and because we do not pay out to Him the share which is His rightful due and which He claims and expects from us. If we were less selfish and greedy, and if we were decently concerned for the honor and the rights and interests of God, our temporal interests would surely not suffer and our religious sense and feelings would become much more intense than they are now. In the O. T. God demanded outright the tenth part of a man's income and the best fruits of his fields. In the N. T. it is left to the faith and conscience and religious feelings of every man to determine the Lord's share. Many are miserly and meanly selfish and do not

believe in God's promises and generosity. In consequence they do not experience God's bounty. Charles Page said that " the man who tithes will tell you that it pays." For one I firmly believe that it does.

A Kansas man opened his Bible and his eyes fell on the passage (Gen. 28:22): " This stone which I have set up for a title shall be called the house of God: and of all things that Thou shalt give to me I will offer tithes to Thee." He drew a circle around these words and faithfully, from that time on, gave the tenth part of his income to the Lord. He had failed in business, but he began to prosper when he began to tithe.

A southern lawyer read about tithing in his Bible and, feeling the propriety of being thankful in thought and in deed to God for His blessings, began to give the tenth part of his income to good causes, to acknowledge his dependence on God and to express his gratitude to Him. His earnings rose from $2,900.00 the first year to $75,862.00 at the time of his tithing statement.

Another tither said: " Experience has taught me that he prospers most who gives freely of the bounty that comes to him from God. The man who founded our Company is an outstanding example and proof for this assertion."

At the suggestion of his minister a glove manufacturer, with a failing business on his hands to worry about, began to tithe and his income and profits increased steadily and surprisingly.

A prominent tailor, in an expensive location in New York, confessed on the strength of his experience with tithing: "Anyone who plays fair with the Lord is sure to prosper." He said that when he began to tithe, from a sense of duty, he expected that his personal saving account would be by so much less a year. Instead of being less it unaccountably increased.

A manufacturer who had left school at the age of fourteen, and had begun life as a poor boy, made this statement: " Everything you have, your time included, is given to you by God. If you accept God's gift to you as a loan and pay the proper interest on it, you cannot fail nor lose."

In that article there are more cases given of men who were tithers, all vouched for by the reporter who had interviewed them, and all telling the same story of the same experience with the practice of tithing. The convinced tither will prove to you mathematically that he who tithes always prospers finan-

cially and in other ways. Thomas Kane, president of a manufacturing company, spent thousands of dollars to establish incontrovertible proof of the profitableness of tithing. He sent out a questionnaire for this purpose and remarked at the end of it: " My personal belief is that God blesses both temporally and spiritually those who devote the tenth part of their income to His cause. I have never known an exception. Have you? "

Prof. Woodworth, a psychologist of Columbia University, tries to explain away the religious theory and the success of the tithing system and practice. He ascribes and credits the amazing results of it to the greater initiative of its practitioners, to the confidence which their faith in tithing engenders in them, to the energy which naturally resulted from this faith, and to coincidence. You may believe the unbelieving professor or the believing tithers who had first-hand experience of the practice and of its results. Even the skeptic who chooses to side with the professor will have to admit that, if faith in tithing produces such results, the practice justifies and recommends itself.

A believing and practical Catholic must not measure the benefits of tithing by its very real or its apparent returns. He must not give in order to receive several times the amount of his contributions, practically saying to God: " I am giving so much with the expectation of receiving several times as much in return." The contributions of a Catholic, all his contributions to religious and charitable causes, should be prompted by a sense of duty and of gratitude for the gift of faith and the blessings of religion. Whilst God is certainly generous and will keep His promises generously, He has many ways and means for repaying us for the material support which we give to the Church and its causes. One certain and most precious result will be an increase of our faith and generally a finer appreciation of the things of religion, but it is not likely that He will allow us to suffer in a temporal way because of our sacrifices for His cause. St. Augustine expressed his belief in God's generosity in these pregnant words: *Quod Deo redditur, reddenti additur.* Yes, God will bless and increase the gift and return it to the giver. God demands from us faith in His words and promises and some practical demonstration of detachment from those things which men prize so highly and which they seek with passionate selfishness—money and the things that have money value. In any

case and always it is a manifestation of our faith and a practical test and measure of our faith and of our love for God and His Church, if we give decently for its extension and the maintenance of its institutions. If some people are so little interested in their parish church and feel so apathetic and cold religiously, it is because they do so little for the cause of religion and never make any self-denying sacrifices for it. Unless they make some real sacrifices for their home church they will never have the right feelings toward it nor feel really at home in it.

To come back to the pamphlet itself, it ends by addressing the reader as follows: "Kind reader of these pages, what are your feelings toward your parish church? Have you any definite and filial feelings toward it? When you go to confession, do you realize that you are getting something that you cannot pay for with a little money nor with much, if you have much? And what are your feelings when you go to Holy Communion? Do you ever reflect on your religious blessings and tell yourself that, no matter how much you have given of your possessions and earnings for the cause of your holy religion, you have still done but little in comparison with what you have received? If you have given nothing or but very little whilst you have spent money without counting it on your various forms of self-indulgence, does it not make you feel ashamed enough to hide your face from the sight of heaven? If you had to stand a real test of your faith or go through a persecution of religion, would you have the stamina and the grace to remain faithful to what you fondly believe to be your religious convictions? You may think now, and protest loudly and vehemently, that you would never deny your faith, but your present profession of fidelity is open to serious doubt, if now you show so little appreciation of it that you do nothing or almost nothing to support its institutions and to extend its blessings to those who are still ignorant of its truths or so poor that they must depend and live on your charity?

If, then, you have faith, as much faith as you claim and believe yourself to have, you cannot take this matter of church support lightly or ignore it. You cannot and must not measure your contributions and sacrifices by what others, less well situated in the way of means and of earnings, or less religious-minded, less strong in faith, are doing. Your religion, the needs

of your parish church and of religion in general, should come before your various and expensive forms of self-indulgence or of pleasure. You are a very poor sort of Catholic and your faith is not much more than lip profession, without vitality, without the works that would give it life, if you stand back or hide yourself or make excuses when you should do your part, and even make some sacrifices for the religion by which you hope to be saved.

If you disregard the sixth precept of the Church you show that your faith does not have the necessary quality and that you are a member of that class whose number Salomon (Ecclesiastes 1: 15) declared to be infinite.

The famous Dean Swift was one time asked to preach a sermon for a charity collection. He was an effective preacher, but sometimes he tried the patience of his audiences by the length of his sermons. On this occasion he was gently cautioned to be reasonably short, lest the patience of his hearers be tried and the spirit of their expected generosity be impaired. He promised to be very brief. When he faced the audience he paused until there was breathless silence. Then he said slowly and solemnly: "He who giveth to the poor, lendeth to the Lord." This was his text from the Bible. He continued: "Now you have heard the terms of the loan. If the security seems sufficient to you, down with the dust." And he left the pulpit. Surely, a brief, but also a compellingly eloquent sermon. If, on the authority of the Bible, God considers as a loan to Himself what we give for a good cause with the right motive, He may be trusted to repay the loan with more than common interest in His own way and time.

A.—This Dean Swift sermon, I admit, was irresistibly eloquent and probably holds the record for brevity. A little story of this kind might often point a lesson and achieve its end more effectively than much flamboyant talking. The other day I embodied in my preaching arsenal (a collection of usable anecdotes and quotations) the following story from Burton Holmes's Lectures (vol. X). "The largest temple in Kyoto, the Rigashi Hongwanji, was built by the gifts of the poor. They gave what they had—money, material, time, and labor. Even those who had nothing to give managed to do something. Witness the gigantic coils of rope—the strangest offering of all and the most

pathetic. These ropes are made of human hair. Poor peasant women who had no treasures but their black tresses, sacrificed their crowning glory and fashioned them into mighty ropes to be employed for hauling timber for the construction of the temple. One of these cables is 360 feet long and nearly three inches in diameter. They had nothing to give but what was part of their good looks and they gave that. Would we give as much?—This temple cost $8,000,000.00 and was seventeen years in building. And all of it was paid with the coppers of the poor."

P.—A good story and susceptible of effective use.

Talking about money in church is more painful and distasteful for the pastor than for the people. In some way the people must be instructed in their duty and persuaded to do it. A printed pamphlet as above outlined, might prove an acceptable and effective substitute for oral pleas and admonitions. Properly taught and handled, the people are apt to come up to all reasonable expectations and parish needs. The contributions which people make to the causes of religion are a good measure of their faith and this depends largely on the right kind and amount of instruction. If their religious life is often so haphazard, so faltering, so lukewarm, it is probably because they have not been taught to practise their religion intelligently. For this reason many are doing but little, and that little only under pressure and with murmuring, for the causes of religion, for its home work and for its dissemination.

A.—When you began your report on that pamphlet I determined in my mind to find fault with it and to belittle it so far as it might be open to faultfinding, but now I must confess that to me it seems the most powerful and suggestive plea for the support of religion that I have ever heard.

P.—And it is, I believe, more effective than any amount of talking; and it is so objective that nobody can take offence at it. It makes the reader realize that he is in a bad way religiously and that his faith is weak, if he makes no sacrifices for it and does not support it according to his means, not in a haphazard way, but with a definite budget. We commonly value a thing by what it costs us. Lip profession is easy and not worth much. Faith becomes real and dear to a man only after

he has suffered for it and paid a price for it, and continues to make sacrifices for it. In religion there is no traveling on a " Pass ".

A.—This means, then, that a man may share in the benefits of organized religion, but if he does nothing for its support, he is not much more than a shadow Christian and will get little out of it. He may even be receiving the Sacraments unworthily through self-deception. Perhaps we do not always make it clear enough to the people that disregarding a law of the Church in this important matter may amount to a grievous sin. Nor do we sufficiently emphasize the fact that a man's practical support of his religion and his sacrifices for it are a test of his faith and of his appreciation of its many blessings.

P.—To what you just said I will add that we do not always preach this doctrine with a convincing and persuasive force because we do not practise it ourselves in any adequate way.

A.—Do you mean to say that we ought to practise tithing ourselves and let it be known that we are doing so? Has not every priest unreservedly consecrated himself to the service of religion? We have all made the solemn confession *Dominus pars haereditatis meae et calicis mei.* Some priests do not even get enough income for their decent support.

P.—Nevertheless, I believe that tithing would prove a blessed thing and a good investment for those of us who have a regular income; and some measure of tithing might pay for itself in the case of those who are poor and practise it with deep faith as a virtue. If it would not completely cure or correct any open or latent attachment to money in our hearts, it would be a means for expiating it in so far as we might be guilty of it. There are several good reasons for clerical tithing that I can think of—and none against it.

A.—I do not believe that you would become very popular among priests if you openly preached this doctrine and advocated the practice of it.

P.—I have never allowed the bugaboo of popularity to influence my preaching and practice. Incidentally, I am reminded here of a story related in that magazine article on tithing. A bishop, sorely in need of money for diocesan purposes, appealed to one of those tithing men whose benefactions had become public talk. The good man, after listening to the bishop's plea, asked him: " Do you tithe, bishop? "

The bishop blushed at the bluntness of the question, hemmed and hawed a little, and managed to say that his whole activity was consecrated to the service of God and that, therefore, he was really giving all to God instead of only the tenth part.

The tithing practitioner was not satisfied with this answer and pressed the question by inquiring of the bishop whether he had any personal income in terms of money. The bishop admitted that he was getting some income that might be called a salary, though it was meager enough and just about covered his living expenses.

The tithing addict, with disconcerting bluntness and directness, asked him again: " Do you give the tenth part of this income to God with the proper mental attitude and gratitude for what God has given and is giving to you? "

The bishop hesitated for a moment and then truthfully admitted that in this sense of the word he was not a tither. The tithing man concluded the interview abruptly, saying: " Well, bishop, I advise you to adopt the practice of tithing. Good bye."

A.—I cannot admire this successful tither. His practice and its temporal rewards made him too conceited and self-satisfied. A man may be good after a fashion and yet have atrocious manners and lack delicacy of feeling.

P.—I agree with you that the man was impertinent. This poor-rich man probably did not have the benefit of that educational discipline which makes men gentle and sometimes even humble, or at least polite. Not even all of us who had superior educational and spiritual training are distinguished for gentleness or gentlemanliness and humility.

A.—Father, do you tithe?

P.—For good reasons I might decline to answer this question, but for even better reasons I will say that I always gave to good causes according to my means. I have helped poor students to the priesthood by making myself responsible for their expenses. On the whole, I think I devoted considerably more than one tenth of my income to religious causes, especially to the foreign missions, but I never kept an account of my giving. Since I read these tithing stories I have made it a rule to set aside at once, as the Lord's share, one-tenth of my regular and incidental income. I have felt the blessing of this practice in a spiritual

way and, though I have adopted the practice from an entirely religious motive, I have experienced its profitableness also in a material way. Though a priest's income is fairly fixed, yet I have found that my tithing is more than made up to me in unexpected and unaccountable ways.

A.—It was not any improper curiosity that made me ask you the question about your own tithing. I find it hard to believe the " miracle " of the tithing profits. The mystery to me is simply the connexion between cause and effect.

P.—The thing does look mysterious and sound improbable, I admit, and is altogether beyond explanation. I have faith in the Scripture promises and in St. Bernard's declaration that " what God promised He owes; and what He owes He will pay." In any case, I firmly believe—and I hope you do also—that a man can never lose if he is generous with God and trusts Him. God is not bound by human limitations in His dealings.

A.—You have convinced me. I am coming to see more and more the meanness of selfishness and the foolishness and vileness of attachment to money. A few days ago I read the business autobiography of a famous banker. Quite unashamed he admitted that all his life he had lived only for the pursuit of money. He knew all the great money men of the country. They were his friends and fine fellows in every way, but where their own interests were concerned they had no consideration even for their best friends and associates. They were ill-mannered, peevish, coarse, and brutal when and where their interests were at stake. He concludes his confessions with the naïve statement that " mankind, after all, is a pretty poor lot." Money that so hardens and blinds men is a curse for them. Yet for most men " nothing is sweeter than honey except money."

P.—You are improving.—Aside from all other considerations for us priests it is eminently proper to be generous with our little income because we preach generosity to the people and perhaps even suggest to them the practice of tithing or at least tell them about the merit and profitableness of it. It is always the decent thing for a man to practise what he preaches. It is narrow-minded prudence to save for the needs of an uncertain old age. If we invest our surplus earnings in the causes of the Lord He simply must take care of us. And He will take better care of us than we could with all our savings. If a priest leaves

a comparatively large estate, the savings of his priesthood, when he dies, unless it has been ear-marked for religious causes, we may apply to his case the words of Ecclesiastes (5: 12): "There is another grievous evil that I have seen under the sun; riches kept to the hurt of the owner."

A.—Life looks desperately complicated and contradictory. We are to despise money, at least as a motive, and yet organize effective campaigns for getting it because we need it for our work. Somehow, no matter what we may think or do, money is going to continue ruling the world—even our religious world within our parish limits.

P.—I see no difficulty in despising money and campaigning for it within reason and in a legitimate way. I believe that you can cure the people, at least some of them, of overattachment to money and convince them of the profitableness of generosity and perhaps persuade some of them to adopt the practice of tithing. We can at least teach them how to spiritualize their motives.

A.—Have you tried it and succeeded?

P.—I have, in some considerable measure. In this connexion I might say with St. Paul (Acts 20: 20): "I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly and from house to house."

And now we are going to get up a pamphlet here like my friend's, explaining the practice of tithing and of church support in a dignified, but compelling way.

A.—An excellent idea. After reading an entirely sober and yet appealing statement of this matter, people may be moved to give more cheerfully and more liberally to religious causes.

P.—We will, of course, not insist on anything definite, but we will suggest the practice and profitableness of tithing. The proper amount for every man will always be what his faith and conscience and gratitude and means suggest to him. The pamphlet will do an immense amount of good if it teaches people to trust God more unreservedly and to prove their faith and trust in Him and in His promises by being generous to the point of making sacrifices which they feel momentarily. On the strength of Wisdom 11: 17: "By what things a man sinneth, by the same also he is tormented," I believe that our economic troubles come from our evil greed and insatiable love of money.

A.—Most of it, no doubt. But laziness and improvidence and foolish self-indulgence have also something to do with it.

P.—Well, we will try to teach our people and get better religious sense into them by means of our pamphlet. My own policy and method have been entirely satisfactory here, but the pamphlet will make my work easier by doing much of the talking for me. I have heard that the new envelope system has proved a great improvement over the old way, yet the envelope system by itself does not solve the whole problem. It may prove helpful in connexion with our instruction campaign and our perfect census machinery. By such means, in the course of time, most of the odium may yet be eliminated from church support and people may come to look on it as a welcome means for expressing their faith and trust in God and their gratitude to Him. I shall be very happy if we can do a little pioneering work toward this end.

A.—Your hope may prove a bit too sanguine, but I am glad enough to pool my hopes with your own.

P.—In one way, at least, I expect this forthcoming pamphlet to relieve me much. In this country we have to keep up a continuous process of education in religion and in ordinary parish matters, if we want to make sure that our people are adequately instructed in their religion and in their duties with regard to it. There is much migration from place to place. People come to us from places where, for some reason, they were not well educated in their religion. They bring with them and nurse wrong notions and prejudices with regard to church support and other things of religious importance. They are of the opinion that priests everywhere talk too much about money, sometimes with reason on their side, and that they make too many and altogether unreasonable demands on them. Some of them believe that these demands may be disregarded with impunity. Moving about from place to place, never very long in any place or parish, nor becoming known and affiliated to the parish of which they are canonically members by virtue of their temporary residence, they feel no definite duty to contribute more than a bit of small change to the support of any church or religious cause. They may call themselves blessed for being able to shirk this duty, if they call themselves anything. Now, how can these people be reached? They become

at best religious tramps, going to church now here and now there, if they go at all, being in no place long enough to feel even half at home religiously in the local church. What can be done with these religious nomads? What can we do for them?

A.—I have never heard this problem of pastoral work stated in this manner. It is a serious and disquieting problem for a duty-conscious pastor.

P.—Here is my solution of the problem. First make sure that your census machinery is working effectively. About census taking and its by-products I have already detailed to you my practice and my experience (A. E. REVIEW, 1924 and 1925). If your census machinery is working as it ought to work, and as it can be made to work, if you take some pains with it, this class of wanderers can not be long in your parish without becoming known and checked and recorded in the parish files. Just as soon as one of my census watchmen informs me of the presence of a newcomer in his district, I make it my business to visit the family or the individual as soon as I can conveniently do so. Not a few people must be won and saved individually because they cannot be reached in groups. I engage these newcomers in a friendly talk and extract or extort from them as much of their religious history as I can. Sometimes this requires more than one visit to win their confidence and to get all the desired information. I bid them welcome to the parish and offer myself for the solution of any religious difficulty or problem they may have, and for any help in my power to give them. Up to now I have always taken it on myself, incidentally, to discuss with such people the matter of church support, making it clear to them that I was doing this in a disinterested way and with a purely religious motive. When I get through with my first interview with them, they usually feel at ease with me and begin to do their bit, sometimes a very handsome bit, toward supporting the institutions of religion. This has been trying and time-consuming work, but as a pastor I could not shirk it. And I had to do this work privately because one simply cannot keep on talking about it in church, and also because many of these people cannot be reached effectively by instructions given in church. They are not there to hear what was intended for them alone, or they

do not think it applies to them, or they are not moved by a general talk. And it would not be fair to make everybody listen numberless times to what is meant only for a few. Besides, in church the time is needed for instruction and the minds of the people should not be distracted and afflicted with talks on money matters, except rarely and always briefly.

A.—You mean to say, then, that when this to-be-written pamphlet gets into circulation, you will let it do the talking for you. It will be worth the time and the effort and the cost of preparation because it will save you much time and also much embarrassment.

P.—There will be something wrong somewhere if it will not do the work better than I have so far been doing it with my tongue. After this every newcomer will get a copy of the pamphlet, containing sundry other information. The reading of it should make it inescapably clear to him that he cannot shirk his duty in this matter without suffering religious harm and that he cannot retain his self-respect if he sponges on the parish. In print one can talk more plainly and pointedly than in conversation.

A.—Considering that there has been, and that there still is, much criticism of our system of church support, sometimes justified criticism, because of the indiscreet manner in which the duty is often emphasized, it will benefit everybody, relieve the pastor, and delight the people when money becomes practically a taboo subject in the pulpit. Special collections can be advertised by short announcements or through the parish bulletin.

P.—The pastor who composed the classical pamphlet on church support never had any extra collections taken up in his church, and yet his parish contributed more to the various diocesan and missonary causes than any other parish in the diocese. When the chancery report was published everybody wondered how he did it because, in proportion to its size, his parish had contributed more than three times the amount of the next liberal parish. Of course, this pastor is not so small-minded and foolish as to believe that every penny that is given to an outside religious cause is lost to his parish.

A.—How did he do it? Three times as much, man for man, as any other parish is extraordinary enough to arouse curiosity.

P.—I am going to let you speculate for a few days on the ways and means by which he accomplished this feat. We are all too easily satisfied with the old ways, not always the best possible ways, of doing things. As men of education we are disgracefully indolent instead of thinking out new ways and better ways of doing the old things which have not been done well in the old and common ways. There are a good many other things to be said with regard to this money problem as it affects us priests. If " the desire of money is the root of all evils " (I Tim. 6: 10) and if " all things obey money " (Eccles. 10: 19) money must, in some way, be the source of most of the world's—and of our own—troubles.

A.—In the belief that you had about exhausted the subject I was ready to say: *Lingua, sile: non est ultra narrabile quidquam.* Now I am more anxious than ever to hear the promised rest of it.

P.—After you have done some real thinking and evolved—or failed to evolve—a solution of the pending collection problem, I shall be quite willing to discuss with you the other half of the money question, as far as it affects us priests. There remains as much to be said as has already been said.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PUBLIC PRAYER AND THE PART THE PRIEST PLAYS IN IT.

To the Editor, THE ECCLESIASTICAL REVIEW.

The science of prayer suffers violence in this day and age. Piety, the mainspring of prayer, weakens as the spirit of worldliness advances, affecting the souls of whole masses of people and turning their hearts from the one true God. The art of praying comes easily to a few saintly souls; for the majority of people, fervent prayer is difficult. The music that is never-ending in heaven, that sounded in saints' cells and in pious homes in the days gone by, is dying out in our day. A spiritually-dried-up generation has no ear for it; it makes music of another sort—the jingle of gold and silver.

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Prayer has always been, however, an instinct in man. We do not know of a race that never prayed. Primitive man felt the urge of prayer; his brutal battles he waged only after having first invoked the aid of his strange gods. When he reached the tool-using age, crude altars were erected and around them prayers were uttered in a language as strange as was the manner of worship. Not until " priests " had uttered their fierce benedictions and the populace had joined in, did the Egyptian caravans set out for unknown lands in search of gold, pearls, jade and amber. In barbarous Africa, when blacks toiled in a hell of disease and filth and fever merely to exist, public prayers, led by ugly-looking priests, were chanted in the broiling sunglare.

Far more beautiful are the records in the Old Testament. God personally taught His chosen people how to pray. He sent them prophets; many of their prayers are incorporated in our Breviary. God appointed kings to pray and to lead their people

in prayer. At the dedication of the temple, with all the ancients of Israel, the princes of the tribes, the priests and the heads of families assembled, Solomon stood before the altar of the Lord, and spread forth his hands toward heaven and prayed in a loud, clear and fervent voice. The choirs and the multitudes joined him, and " all rejoiced ".

The great Jeremiah, gaunt and darkly bearded and ascetical in mien, held his hearers in thrall; his prayers, quivering and warm and full of warning, spoke of the Tragic Epic to come.

In the New Testament the great High Priest Himself, the Giver of Life, prayed as only the Son of God could pray. The centuries since have not ceased to remember it. And if He came to establish the true Church, to institute a new Sacrifice and the Sacraments, He also came to fix forever the status of prayer, the instinct which anchors the soul to God. He spoke not of the interests of trade, colonization, land-seizing and empire-building; He spoke of love, obedience, virtue, penance —prayer. He pushed back the frontiers of the world's knowledge of the Trinity. He opened new heavenly vistas to the down-trodden, the poor, the ignorant, and the unfortunate. He worked miracles, forgave sins, promised grace, taught Truth, eulogized prayer — commanded it. " Cease not to pray ", " Watch ye, and pray ", were familiar phrases which came from His sacred lips.

* * *

" Where there are two or three gathered together in My name, there am I in the midst of them." After He had said these words no one could any longer doubt the great efficacy of prayer said in public. In that divine announcement the glamour of Christ's familiar goodness is inescapable. He is in the midst of His people, saints and sinners. He is in the midst of His people when gathered together in His name, even though liars and thieves and cursers and adulterers be among them. His very presence will touch their hearts, as a generous reward for the physicial act of going to church, there to gather together in His name. With good reason, therefore, has holy Mother Church insisted throughout the long centuries of her existence on public prayer and services as often as possible. Nor has she done this at the expense of weakening private devotions. Rather has she thus fostered them. It is in the church, during the

Mass and holy services, that private devotions are born; home devotions often wither, then die, unless frequently stimulated by the atmosphere of church services.

* * *

Among the more popular devotions the Church has approved are the May devotions, the Rosary, Thursday evening holy hour, Lenten devotions and novenas. In these devotions, promoted in order to bring the faithful together frequently—for Christ to be in their midst—the priest plays the prominent part, and plays it chiefly with his voice. He conducts the devotions and leads the prayers. On his conduct in the sanctuary and especially on his ability to say the prayers well, much depends.

If the prayers recited during the devotion are to fall like dew on the hearts of the faithful, then indeed, ought the priest know the art of praying aloud, leading the congregation in prayer.

Generally speaking, as the priest prays, the people pray. If he mumbles the prayers, you may be sure there will come no fervent response from the people, no symphony but only a low murmur that dies out even before the prayer is completed. A monotonous sound of sing-song prayers coming from the sanctuary cannot stir the hearts of the faithful, much less cause them to pray as if they meant it.

* * *

It is difficult to lead the rosary well. The many repetitions of the Hail Mary breed the sing-song type of voice and invite undue speed; the recitation is often mechanical and hasn't a breath of devotion in it. Another difficult thing is to be able to lead the holy hour devotions in an edifying manner. The prayers are long and tax the priest, even though the hour is broken several times by the singing of hymns. Many priests come to the holy hour services prepared for a sort of endurance test; at the start they immediately drop the voice into a low groove, keep it there for long minutes at a stretch, monotonous, inflectionless, devotionless.

The priest, when saying public prayers, should bear in mind that he ought to pray neither too slowly nor too rapidly. Very much depends upon the tempo; if too slowly, he may pray many of his flock into sleep, and if too rapidly, none will understand

nor get the meaning of the prayers. The pitch of the priest's voice should be fairly high, higher than the pitch of his conversational tone, high enough so that the words can be made to ring out clearly and with a degree of eagerness in them. Prayer is the storming of heaven for favors. A strong, clear voice has in it the hint of aggressiveness, and we must be aggressive when beseeching the Divine Mercy. There is no fire, no strength in prayers said in an unvaried, wearisome voice. Such prayers are flat, insipid; they lack the spark that instills confidence in the hearts and souls of the worshippers; they carry no hint of that power which is inherent in prayer and earned for it the title, " The Key to Heaven ".

The sanctuary is the temple of the New Dispensation. It is the abode of our Eucharistic Lord, and standing before Him and very near Him is the priest, another Solomon come to pray for and with his people. Hearing him and understanding him, the people will rejoice, as did the Israelites rejoice when Solomon prayed for them at the dedication of the temple.

Let the priest articulate well and pronounce his words correctly. But many priests all too frequently swallow word on word, choke them so that the people cannot understand. And alas, the mispronunciations of words are many and deplorably bad. For instance: " hollowed " for " hallowed "; " Marry " for " Mary "; " froot " for " fruit "; " didest " for " didst "; " re(e)conciliation " for " re(rek)conciliation "; " poor forth " for " pour forth ". Many priests are not careful enough. They pronounce the " t " in " often " and add a " t " to " once "! They pronounce the " t " in "Apostle ", and instead of the long *a* use the short *a* in " laver ". " Fur " for " for " is another common mispronunciation.

Prayer means " lifting up " our hearts and minds to God. By prayer we storm—attack—beseech—plead. There is no " lifting " quality in a low tone of voice. But a properly pitched voice has it; it rings out, clear and vigorous, rings out over the noises in the church. A man just naturally uses a higher pitch of voice when excited; when leading the people in public prayer the voice of the priest should naturally rise a pitch or two higher, because there is some excitement in the duty. His higher-pitched voice will help excite the people to devotion and fervor in their responses.

There should be energy in the priest's voice, not volcanic energy, but at least enough energy to draw his voice out of the trough of even temperament. The pitch, strength and fervor of the voice indicate quite well how much importance the priest attaches to his duty of leading the people in prayer.

If any one class of men should know something about the art of praying, it is the priest. His is a beautiful vocation, his honors many, his responsibilities grave, his duties important. Not the least of his duties is the duty of prayer, his own private prayers and the prayers he recites in the sanctuary. To fulfil the important duty of public prayer requires much study, effort and attention on the part of the priest. But if he learns to do it well, his reward will be great. Many of his people will rise up to bless him because he taught them that there is a sanctity and wealth about prayer which they had not recognized before; because they always leave the church refreshed, the sound of fervent prayer ringing in their ears, and return to the din and dust and the unceasing dangers of life renewed in strength, confidence and courage.

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WILL ANTI-CLERICALISM INCREASE IN THE UNITED STATES?

To the Editor, THE ECCLESIASTICAL REVIEW.

The uninitiated or unsophisticated reader, if such there be, might balk at the question, whether anti-clericalism is increasing in our country or not, on the ground that it implies existence of such anti-clericalism at present. So it does. And the judgment that such a spirit exists finds confirmation in many parts of the country, East, West, or Middle-West. The writer himself had been aware of no such thing even a few years ago. But contacts in various parts of the country in the past year indicated, without solicitation of any kind, that anti-clericalism is beginning to show itself in many places where heretofore it was unknown. It is on the acceptance of this fact that the present letter is intended to enumerate various reasons why this anti-clericalism will increase in the future, certainly in the next generation or two. Whatever is said in these pages is the result of personal experiences or contacts.

Hilaire Belloc in his *Survivals and New Arrivals* gives the following definition (p. 122): "Anti-clericalism may be defined as the spirit which is goaded into activity by the invasion of the civil province by clerical agency." It exists as such, he explains, only in so-called Catholic countries. The definition is too narrow from one standpoint at least: the spirit of anti-clericalism may arise where there is no " invasion of the civil province by clerical agency," provided only that people think sincerely such invasion is actually taking place. The definition suffers moreover by undue restriction to past manifestations of anti-clericalism. An anti-clerical spirit or attitude among the faithful is in general an emotionally critical attitude of the laity toward the clergy, and it may arise out of the judgment, whether right or wrong, that the clergy are interfering in matters that are beyond their province, or even that the clergy are not stepping in where they should, or again are concerned about many affairs of their own while neglecting those of their office. The notion of clerical negligence or side-stepping of duty may more readily give rise to lay resentment where the clergy receive their livelihood from the people they are supposed to serve. In general the spirit of anti-clericalism may be said to come from wrong positions taken by the clergy, whether through excess or lack of zeal, or from wrong notions of the laity regarding the functions of the clergy; and in both ways the spirit is aggravated to-day by the secularism that has made unconscious inroads into our Catholic life.

1. As a first reason for increasing anti-clericalism an extreme instance of this secularism may be mentioned. It is that of a lady who figured prominently in the Catholic life of her parish. When the priests preached against modern contraceptives, she said openly and in full conviction of her superior wisdom, that the priests really knew nothing of such matters, only the women could decide such things for themselves, etc. It will take little persistent preaching by the clergy to arouse direct hostility in such minds.

Of like type is the case of the woman who told a priest who had been preaching social justice and quoted the *Quadragesimo Anno* abundantly, that he had better stick to his business and not touch such topics, and that she was even ready to tell the Pope the same. Here again the woman was one of the prominent church-goers of the parish in question.

2. A missionary of wide experience in the country told the writer a short time ago he thought a strong factor making for growing anti-clericalism, of which he was keenly aware, was the secularist notion of an increasing number of young people in larger cities—they want the priest to give them Mass on Sundays and for the rest to keep far away from them. Any questioning of the way in which they choose to direct their lives in between is considered undue interference by the priest with what is their own business. Verily is the priest between the devil and the deep sea!

3. Many conditions making for an anti-clerical spirit in our day have arisen out of the depression mood that has been ours. In view of this mood there is intensified reaction against the so-called money-talk repeated Sunday after Sunday, which to the imagination of the worried and the hard-pressed takes on the semblance of extortion of one's last drop of economic blood for the supposed convenient living of the clergy.

In regard to this type of thing, poorer people resent the fact that Masses are published for " those who contribute a dollar or more in to-day's collection." One person asked me why he should be barred from the benefits of the Mass for those who contributed twenty-five cents or more, since he would gladly give so much and more if he had it to give. Why, indeed?

4. An allied cause of resentment is the fact that in some parishes to-day, the priests do live in a comfort no longer possible to the average members of their flocks, who furnish the means thereto while feeling or thinking they feel the pinch of the depression keenly themselves.

I recollect a special case where a parish house was recently remodeled and expensive hand-made woodwork, furniture and paneling, was installed to the scandal of the very craftsman who was fortunate enough to get the job.

5. There is also the compromising attitude that is believed to exist in higher ecclesiastical circles and lower toward the rich and mighty of the world. An instance is that of a wealthy man whose private living comforts have been quite regularly at the disposal of members of the hierarchy, who received papal decorations, and who is said to be known widely for privately keeping concubines. I have found this story spread and believed far and wide. Whether true or not, it is a sign of the

times, and its spread is a cause of rising resentment against the supposed compromises of the clergy.

6. There is also something akin to envy and jealousy. I remember hearing the story some years ago of a negligent Catholic of Latin extraction, who thought priests had an easy life, " no work and good pay." The source of the statement made it negligible. In the past year, however, I learned of parishioners who were really considered good spiritual men by their priests and who told the latter as a matter of course, and rather familiarly, that after all the clergy had a pretty soft racket in comparison with the average layman. It was not said in bitterness, but rather as if everybody knew it anyhow and there was no use keeping silent about it.

7. Other causes arise out of the very authoritative attitude supposedly taken by some pastors. It is not that such things did not occur formerly, but rather that they do not " get by " to-day even where there may be some justification for them. That something of the inner spirit of Christianity is not as alive in us as it was in the primitive Christians was implied in statements of Pius X and Pius XI. Our religious instruction has tended to produce, besides excellent results, also something of external formalism without adequate inner understanding and appreciation. At the same time there has been more concerted regimentation from above, as illustrated in some of the ways in which diocesan works are undertaken. All of this may tend to give the impression that conformism, compliance with regulations, is all that counts, that authoritative demands must be complied with for authority's sake, that order and respect for authority are ends in themselves—and the human spirit will always in the long run rebel at such a perversion of values.

At the first writing of these paragraphs, the December issue of *The Social Justice Bulletin* came to hand. In it is the following statement: " It is not too much to say that the people by and large do not know their bishops and regard the clergy as a highly privileged class indifferent to their social problems, who have insisted upon their authority to the extent that the laity have no sense whatever of their obligation as members of the Mystical Body of Christ. We take our religion as it is handed to us by the clergy. We are spiritual automatons and our observance of religion is largely mechanical. We are interested

individually in saving our own souls. In our outlook we are not Catholic. Pastors, unfortunately, in far too many instances are looked upon as business men, glorified collectors of money."

8. In conjunction with the call to Catholic Action, attention has been centered more also on the pastoral character of the work of the priest. More than ever he must be all things to all of his parishioners. Yet it has in our own day apparently become more of a custom for priests, in some larger cities at least, to refrain from all visits to their parishioners. I do not mean visits of friendship, but pastoral visits to the sick (apart from Extreme Unction), to families where a member has died and is awaiting burial, etc., not to speak of visiting lost or stray sheep. The attitude is growing in some places that the people know where the priest lives and can call him when they need him—provided they find him at home. In this connexion I recall the answer given me by a priest in Spain some years ago when I asked him what the priests do about the Catholics who do not attend to their religion. The answer was, " Oh, we do not notice them when we meet them on the street." The " Sunday priest " or the non-contact pastor is giving rise to questions and comments among his flock that do not make for sympathetic relations. In such cases, if money donations are accepted at sick-calls—not a decreasing custom in some places—matters are by no means tending toward improvement.

9. There is also the cause mentioned in Belloc's definition of anti-clericalism. Especially in our largest cities with a large portion of the population Catholic, and with political machines whose dealings are not always too savory, manned to a great extent by Catholics, there is the strong feeling that members of the clergy attain various ends by pulling political wires in a way quite impossible under other circumstances. One does not need to go far to hear this sort of gossip about the purely political " pull " of churchmen. Naturally, much of it does not rest on fact, and some of it grows in the telling. But the point is that these ugly rumors are abroad and they tend to spread anti-clerical sentiment.

10. Incidentally the whipping up of passions in the National Union of Social Justice had a strong anti-clerical effect. There is perhaps no instance in the history of our country where

Catholic laymen of the ordinary rank and file have indulged in blindly passionate denunciation and bitter invective so considerably as here against the clergy for not jumping noisily on the bandwagon of the now suspended N. U. S. J.

11. There is still another set of conditions that will not make for better feeling toward the clergy of the future. It has regard to the handling of vocations to the priesthood in dioceses now considered almost overcrowded with priests. Thus one of our largest dioceses has adopted the plan of cutting down vocations, not on the basis of merit, through trial and consequent elimination, but at the very source before observation and trial can take place. The number of vocations accepted for the junior seminary from the grade schools is mechanically limited to one person per parish. There is no investigation of the relative merits of the applicants that are thus automatically ruled out, although parishes differ notably in the furnishing of excellent priests to the Lord's vineyard.

In another diocese, the newly-ordained priests are told to live with their relatives, sometimes for months, with nothing to do, until a position is open to them. Not a good arrangement for fostering the priestly zeal of the newly-ordained. At the same time every large city to-day is a vast field for priestly and pastoral work which existing arrangements cannot begin to take care of. In the hearts of our large cities there is an immense field for missionary work that clamors for priests but finds them not. Of course, the work would have to be done without the customary salary. And there is the rub. Much priestly work is left undone to-day because the work cannot support itself according to the official standards set in dioceses. Yet the combined incomes of all the priests of a large city would be able to support sufficiently twice their number, to do the work of Christ among all the faithful, as well as among the neglected. And working for Christ under such conditions would be much more in harmony with the counsel Christ gave to His disciples in regard to their raiment and their food. To-day it is taken as a fact among priests, that some of them minimize their parish statistics for fear of getting an (or another) assistant! It is impossible to calculate how much of priestly work has been left undone, has not been undertaken at all, because of the idea and

the rule that a priest must not be stationed for work where he cannot get the salary allowed him by diocesan regulations.

In reviewing some of the current conditions that to my mind make for growing resentment against the clergy, I notice that the diversity of them is striking. It is analogous to the differences among the earlier Protestants, who agreed only on one point, their common antagonism to the Pope. Among the conditions enumerated some are inevitable, others are not. Some are justifiable grounds for criticism, if true; others are not. The ensemble of them, however, does not give us a cross-section of the status of the Church even if they are true. For every case of maladjustment or malpractice, there are many others which are models of observance of the Catholic spirit. But as dame rumor operates, the many model instances are passed over, while the bad ones are passed on busily from mouth to mouth.

In the above enumeration I am not taking any stand on whether the instances are justifiable grounds of criticism or not, or even whether the cases are genuine. The point is that they do arise out of many conditions characteristic of our time, and, even if false, they need only to be accepted for true and passed around to breed an anti-clerical spirit in this peculiar day of ours. And since the various conditions with which these instances are connected show no signs of abating in the near future, the conclusion must stand that this same phenomenon of anti-clericalism will increase among us for some time.

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ANOTHER PLEA FOR SIMPLICITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The professor sits at his desk in the class-room. The eager seminarians take note of all he says. He explains very carefully, very precisely, just what is a matter of Faith and what is not. He tells these young men what the Doctors and Fathers of the Church have written, what famed theologians and philosophers have held concerning the point under discussion. There must be no mistake: so he draws very fine distinctions. In proving his thesis he uses a well known and entirely satisfactory formula.

The seminarian jots all of this away for future reference. His note-book is full of technical terms. He is used to thinking in such terms. They do, therefore, mean something to him. Neither he nor his professor can possibly escape them. And when the day of examination arrives, he will give back to his professor all—or part, at least—of what he has received. He will be expected to give it back as he received it.

Now this is all very well in the seminary. Professor and students understand one another. The Latinisms, the distinctions, the syllogistic proofs, the profound quotations, all have been absolutely indispensable. These seminarians must be ready to meet the objections and accusations of the most learned, if they are to be a credit to the Church. They are trained in the sacred sciences until they are experts in that field.

Then the day of ordination! The powers of the priesthood are conferred. A sudden transition occurs. The young men are now priests. They have their first clerical appointments. They are sent forth to lead others to salvation. The seminary is left behind. But they will carry the seminary with them. It will have fashioned and formed them to such an extent that they will continue to think and to speak as they did in the seminary.

Consider the plight of young Father X. He is prepared to discuss theology with the most highly educated of atheists, heretics or agnostics. He can prove his point every time, if he can only find someone to whom to prove it. He will meet very few of these objectors, however; for his work will be chiefly among those who already believe.

The people whom he is to lead and to teach will, in the vast majority, be but simple and moderately educated persons. It is true that they will be in dire need of instruction; but they will not understand their teacher if he attempts to teach them as he was taught. A very different technique is now required. Here is an entirely new problem for him to tackle. Will he ignore it, as if it did not exist? Or will he give it the attention it deserves?

I sympathize with him, and I offer him what light I can. A little more than ten years have rolled by since I first encountered that problem. The pastor who received me as his curate

is now dead. I do not remember that he was very optimistic. I think he was a bit saddened.

"Our people have the Faith, Doc," he said. "They will submit to most anything. They are patient. Go right ahead and practise on them. They won't rebel. The poor, long-suffering laity!"

With these words still ringing in my ears I rose to preach my first sermon to the "long-suffering" parishioners. I was very conscious of my youth. I was painfully aware that many members of the congregation had long and heroic records of Christian living to their credit. I thought it a bit foolish that I should attempt to tell these good people how they were to conduct themselves. I felt like a presumptuous catechumen exhorting to heroism a group that had survived one of the old Roman persecutions.

As a refuge from this feeling of embarrassment I turned to the history of the Church. Sunday after Sunday I lectured on the long, thrilling story of Christ's Church in battle against the evils of the world. I named names and gave correct dates. I quoted authorities. I demonstrated the trustworthiness of my citations. It was all, I thought, very good. A few of the parishioners expressed their admiration, but I do not suppose they could have told on Monday whether Diocletian was one of the persecutors or one of the martyrs who suffered during his bloody reign. I would not like to quiz them now.

And then, of course, came the crash! It was not my history that was at fault; it was my judgment. My history lessons were, in fact, perfect; but I was delivering them to the wrong people. Two young men of the parish called one evening to express anything but admiration. I believe their criticism is worth recording.

"We just dropped in to hand you a few ideas," the more talkative one explained. "We felt sorry for you. We've been noticing that you're having trouble when you're up there preaching. You seem to be in pain. We can just about see the wheels moving round in your head. You're thinking out your second sentence while you're putting out your first one.

"You're worried about your enunciation—that's the right word, isn't it, Father? Well, anyhow, it seems like you're always fighting with yourself about what word you're going

to use next. Can't you forget about us, dubs, out there in the church? You know you're not a college professor talking to a lot of smart guys. You're only talking to " droops " like us. Why, we wouldn't know if you did slip up on a word once in a while. We wouldn't know a mistake if we met one. Why not ease up on yourself? Come on down to earth where we live. How about it, Father? "

At first I thought my visitors were thugs. I was so indignant I was ready to burst into flame. After each sentence I thought I ought to show them the door. There was an evident sincerity in his speech, however, and some disarming show of good will about the whole performance. I listened on, and gradually it occurred to me that there really was a lesson here that I ought to learn. I finally asked him to preach a little sermon to me as a sample of what he had in mind He obliged with a ferverino about the ideal priest being a " regular guy ".

Later on I discovered that the two young men were not as uneducated as I had suspected. They were just normal American youngsters. They were interested enough to call and try to help me. They wanted so much to profit by my sermons, don't you see, and I was letting them down. I wasn't doing a single thing to help them in their battle against the temptations and discouragements of life. I wouldn't call theirs an extreme case. I think they represented fairly well the average run of mankind.

It might be most helpful to all priests if the laity had an opportunity now and then to express themselves in some such manner. It would enable us to know just what effect, if any, our sermons have on our parishioners. The criticisms of other priests—the only kind we are ever apt to hear—will not suffice. Their judgments will be professional and based on other standards. They are no more apt to know how our sermons affect the laity than we are. It would be worse than useless, however, to desire the criticisms of the laity if all we want is commendation.

The newly-ordained priest must begin, first of all, to translate his knowledge into the language of his people. That may be for him almost the same as an entrance into the foreign mission field. It will require a real job of translation. He will be able, of course, to translate the Latin he has studied into a

sort of Latin-English; but that is not the language of the people. He must translate that again into modern, spoken English.

He must remember that he has not received all his theological learning merely for his own sanctification. He has learned all this that he may be able also to instruct others. I hope I have made it clear that he cannot expect to instruct these others in the very same way that he received his own instruction. If he does not make an honest effort to convey such instruction to his people, I believe he shows himself untrue to his calling. He lays himself open to the accusation of cheating. There would seem to be a sort of spiritual larceny here, seeing that the people are deprived of that to which they are entitled in strictest justice.

In most of the professions he would have to meet this same situation and solve it. Suppose he were a doctor. His medical learning would be far above the minds of his patients. He would have to tell them, however, just what ailed them and what to do about it. He certainly would not explain all this as if he were a professor in a medical school. He would save the medical jargon for his studies or for discussions with other doctors. He would manage to make his patients understand him.

Because their livelihood depends upon their success in simplifying the abstruse, these professional men do all this as a matter of everyday business. If it also meant bread on his table and butter on his bread, I feel certain that our young Father X, too, would make greater efforts toward such simplification. Because he does not have to worry about such mundane things, the problem likely does not even occur to him.

But Father X gives a good, substantial sermon in the best of English. What more can one ask? Much more. One can ask that he give that substantial sermon in understandable English. If he is completely master of his subject, I would say he can do this without much difficulty. The measure of his success in translating his theologic and philosophic learning into the popular tongue will indicate, it seems to me, the thoroughness of his own grasp of these subjects. If he contends that he cannot do this, it is to be feared that in his seminary days he did a very good job of memorizing without fully understanding what he memorized.

How is he to proceed? Well, he might make certain, in the first place, that he knows what he is talking about. Let him study the subject again, reading several authors on the very same point. He ought to compare what each has to say. This method will give him several avenues of approach and illumine the point from various angles. There will be no mere memorizing when he has tackled his subject in this manner. Fresh and vital inspirations will flood his mind.

Next he might argue it out. He can create an imaginary opponent for this purpose, but let him be certain that he does not make him another theologian, or even a university graduate. That would be too easy and it would not satisfy at all for his needs. The like of the corner newsboy, the policeman, or the plumber who is repairing his broken faucet, will be the ideal shadow opponent. If he will explain his points again and again to this opponent, it will become clearer and clearer to himself. The clearer it becomes to himself, the clearer will it be to his congregation.

He will have so many opportunities for these fancied encounters that it is a pity to think how they are wasted. As he rides along in his automobile with nothing much on his mind but the automatic perception of approaching machines, he can carry on his discussions with an imaginary passenger. The street car or bus will do as well. As he walks through the streets he can invite this shadow friend to accompany him. It would be but seldom that he would actually have to dispense with the services of such a helpful creation.

Then, when he ascends the pulpit or sits down at his typewriter he can keep this chap right in front of him and continue to explain things to him. What he is saying or writing will have sprung from his own mind. The thoughts will undoubtedly be as ancient as Christianity, but their form will be more or less original. He will talk as if he were talking, or write in that same forceful manner.

The less studied and the more spontaneous his expressions appear, the more forceful will they be. I have a deep-set loathing for the memorized sermon and I grow ill at the thought of a sermon that is read. All the life is usually squeezed from such sermons. They become elocutionary, artificial things that please the ear and leave mind and heart, as a general rule, un-

affected. I realize that there is an occasional need for such sermons, celebrations or events of unusual publicity or solemnity, when a mistake is not to be tolerated. I do plead, however, for their restriction to such occasions and their banishment entirely from the parish pulpit.

The young priest is timid. He may be unnerved by such public effort at unmemorized speech. By all means let him then write it out and commit it to memory Better this than an agonized grasping after words or the halting, hesitant delivery that is so painful to the congregation. He ought to try, however, to escape from such slavery to memory by continual effort. With his mind filled with his subject and his points well outlined he should in time be able to do so.

Catechetical instruction will be his safest field. Simple explanation of the catechism will always be desirable and helpful. The oftener it is explained, the better for the people. Repeating such instructions from year to year will never exhaust them, nor will they ever completely overcome the effects of popular forgetfulness. It will be ever so much wiser for the young priest to explore this field than to engage in moral exhortation, a field in which he will be far less effective than he imagines, and more childish than he would care to realize.

Let him take up the catechism, then, and explain it as if his congregation had never heard of it before. He ought to begin at the beginning. He might explain to his shadow friend for an entire week how he knows there is a God. The shadow must be dense of mind and obstinate. There must be no end of effort in convincing him on this fundamental point. The final, triumphant explanation can be given to him again on Sunday morning from the pulpit.

Another suggestion. Silly as it may seem, I would urge him to carry on these imaginary discussions out loud. If there is danger that the others members of the household may think him daft, he might carry on with a mere movement of the lips. This will move the discussions from the purely imaginative field to the vocal, where they will ultimately be put to use. He will be so used to these vocal explanations that it will seem to be a continuation of them when he gives them in public.

Since there is no essential difference between speaking and writing, this practice will also be useful to him if he plans to

make his appeal in print. The written language is only the spoken language cast in print. He needs clarity of mind for both. The more closely his written language resembles his spoken language the more forceful it will be. Write as you speak and the print will almost leap at you. Become artificial and you immediately grow dull and uninspiring.

Another thought rises to mind as a consequence of what I have just advised. If the priest is slovenly and careless in his everyday speech, he will not be able to carry out such a program. His mind will be occupied with the fear of mistakes. He would be obliged to do that which is unnatural to him. He ought, therefore, to cultivate clearness, correctness and precision in his ordinary speech. No more than that is needed. If he uses correctly the words that he does use, they will suffice. He will have no need for a more fancy vocabulary in order to speak or write effectively.

Suppose our Father X does make an occasional mistake. Well, what of it? The greatest of writers and orators have made mistakes, and glaring ones, too. No one is likely to lose the faith because of such a slip on the part of the preacher or writer. They may lose the faith, though, if they remain spiritually unnourished because their priests are pedantic and vague.

After he has satisfied himself that he has drilled deep into the minds of his people his proofs of God's existence, he will do well to consider next just what it means to himself to know there is a God. All the week long he can meditate on that thought and explain his discoveries to his friend, the shadow. What it means to him, it ought to mean to others. He can, if he will, make it mean that much to others.

With his mind thrilled with the wonder of it, let him rise to the pulpit or sit at his typewriter and try to the best of his ability to impart that wonder to others. Here is an avenue that seems to have no ending. The flock will be delighted to follow the priest along that road as far as he will take them. Their minds will respond at once to his. Their hearts will throb in harmony with his own. Now he is really leading his people.

Next he might consider well all that he knows for certain about God. He can take up each point and examine it to exhaustion. And what could he do, I ask, that would be more beneficial both to himself and his people? Through such fresh

and simple discourses they will come to know God better and better. Each little addition to their knowledge about God will make them love Him that much more.

If the priest trains his flock thus to know and love God, there will be less necessity for moral exhortation and denunciation. And when such necessity does arise, he will have built a solid foundation for his warnings and rebukes. It will no longer be merely a case of "Do as I tell you and don't ask me why." His congregation will better appreciate the reasonableness of such preaching.

The extent of the thoughts that will rise from these discussions is practically limitless. He can treat of God's lovely and appealing attributes one by one—Unity, Trinity, Simplicity, Beauty, Infinity, Eternity, Truthfulness, Providence, Justice, Mercy, Wisdom, Goodness, His presence in every inch of space. If he will follow each of these leads and consider the innumerable consequences of each for himself and his people, he will surely never want for subjects to discuss.

And we have only started on a program of catechetical instruction! Are these thoughts too deep for the ordinary, untrained mind? Not if they are properly handled. I hasten to add again the solemn warning that all this must be done with the most childish wonderment, childish simplicity. The preacher or writer must beware of falling back on his seminary language. Every thought must be reduced to the commonest terms and expressed with brevity and clearness.

It is not to be expected that the laity will be able to do any heavy thinking. If we put such a burden on their untrained minds, we discourage them and render all our efforts useless. We must do the thinking for them. They will respond to an appeal to their reason; but we must do the reasoning. Our reasoning and our explaining, then, must be so clear and easy that the children will be able to follow us and know exactly what we are saying.

Above all else let the beginner avoid oratorical or literary effort. Unless he is absolutely certain that he can achieve these effects and still be perfectly clear to the ordinary run of mankind, he had better put these aims entirely out of his mind. Strangely enough, the greater the effort he makes to be clear

and simple, and the less he thinks about elegance, the closer he is likely to come to achieving real oratory and real literature.

Sincerity combined with simplicity will turn the ordinary into something quite extraordinary. You will rise to the heights only when you are content to remain on the solid earth below. Like happiness, you will attain literary and oratorical greatness only when you are not seeking them. They generally manage to elude you if you struggle to capture them.

We need, above all else, to preserve the " common touch " in our preaching and our writing. It is this that produces great literature, great art, real leadership. The priest deals in the stuff of literature in all his contacts, spoken or written, with the people. He is the exponent of the greatest art of all, the art of Christian living. And he is, before all others, the leader of Christ's little ones. Who needs this " common touch " more than the priest?

Simplicity is of the essence of sanctity. It makes Christians resemble Christ. It makes man more like God, because God, after all, is Simplicity.

MARTIN W. DOHERTY.

Estacada, Oregon.

A DIGNIFIED BAD EXAMPLE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The great function was over. The prelates and visitors had departed and the young assistant sat still and thoughtful in the pastor's library while the latter filled his old pipe with an odd mixture of brands. The silence was broken by a sigh from Father Charles and an exclamation, " I can't make it out."

" Make what out? " asked the pastor.

" Why the people should persist in leaving the church before the services are quite over. At Mass they start the remote preparation during the last gospel and at a low Mass some actually leave before the prayers after Mass are begun or while they are being said and the congregation is half dissolved by the time the priest reaches the door of the sacristy. Pshaw! it makes me tired! "

" What could you expect? " asked the older man.

" They might wait out of decency and respect to the Blessed Sacrament and not betray their eagerness to get out of the house of God."

" What else could you expect," repeated the pastor, " when they get such a dignified bad example? "

"A dignified bad example! " echoed the younger. " Why, what do you mean? "

" Well, did not all that imposing array of vestments and surplices in the sanctuary genuflect and start for the sacristy this evening before the "Laudate" was quite finished? Do not most of us—at Forty Hours, say—start to leave before the second verse of the " Holy God " is ended? Does it not seem impossible for the sanctuary group to stand at respectful attention till the hymn or psalm is terminated and the organ begins its exultant finale? There seems to be an urge, unconscious mostly let us hope, to cut it short and make a quick get-away."

" Well, by Jove! "—his favorite expression—" You are right and I never thought of that. I did always feel in a vague way that there was a lack of dignity and consistency in the way we wind things up as if we felt relieved and did not care much whether it was noticed or not."

" Yes," said the pastor, waving his pipe like a baton, " let the sanctuary give a good example and not exhibit that haste to be gone and the conduct of the congregation will improve. Believe me," he continued more impressively, as he looked into the bowl of his pipe, " it is not the only thing we might correct in our way of doing things, a way that is sometimes not so edifying."

" For example? " queried the assistant.

" We will speak of some of them another time," was the reply, " but henceforth in one church in this diocese no one in the sanctuary will make a single move until the hymn of praise and thanks is completely finished."

E. P. G.

LESS LEAKAGE OUT OF PETER'S BARQUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Perhaps under the above title of " Less Leakage Out of Peter's Barque," the writer can give a more encouraging picture of a parish than that which is painted in the January issue of the

ECCLESIASTICAL REVIEW, under the heading, "More Leakage Out of Peter's Barque".

The aforesaid article described a parish in the east with an average birth rate of 1.7 children per family, and one in the west with an average rate of 1.1 children. Figures on mixed marriages, etc., were little less startling. In contrast to this, note the following study of a parish almost at the very center of the United States. The table shows the number of children in each grade of its parish school, the number of families from which they came—there were several pairs of twins—the total number of children in those families, and the average number of children per family. The parents are not included in the figures:

Grade	Children	Families	Total Children	No. children per Family
I	44	44	244	5.5
II	39	38	222	5.7
III	31	29	171	5.9
IV	35	35	211	6.0
V	39	38	235	6.2
VI	31	31	183	6.0
VII	36	36	201	5.6
VIII	35	34	207	6.0

It will be noted that the lowest for any grade was 5.5 children per family, the highest 6.2. We might add, in order further to complete the picture, that in 1929 there were in this parish 59 baptisms and that the figure has remained, on the average, at least that high. Moreover, invalid marriages and separations are scarcely known in the parish and mixed marriages have been exceedingly rare events in its history. The parish happens to be a rural one where the hardy virtues are still known and practised. It happens also to be a parish in which religious practices within the home are still the ordinary and expected thing.

EDGAR SCHMIEDELER, O.S.B.

Washington, D. C.

SUPPRESSING A LAY SOCIETY IN A PARISH.

Qu. A group of Catholic women banded together into a local organization under the name of charity. They claim no affiliation with the local parish, yet restrict its membership to Catholics exclusively. They claim to be members of the altar society in the local parish, and yet they refuse some members of the altar society member-

ship in their charitable organization. They raise only a small sum with which they can do very little charity. The pastor has always been opposed to them, and other pastors are of the opinion that the society ought to be broken up.

1. What is the status of such a society?

2. Has the pastor the right to suppress it?

3. If so, can he authorize a visiting missionary to do so, and should the latter undertake the task for the pastor?

Resp. Canon 684 enumerates several classes of societies which can be grouped into two very general categories: (1) those which have obtained some form of recognition from the Church and which the faithful are encouraged to join; (2) others which for one reason or another are evil or at least open to suspicion and against which the faithful are therefore warned. On the strength of that canon authors seek to distinguish especially the first of these categories.

I. Encouraged Societies.

1. Societies *erected* into moral *persons* by ecclesiastical authority.[1]

2. *Approved* societies are those which have received formal recognition from the Church with the right to exist as ecclesiastical societies and to acquire spiritual favors, especially indulgences; but they are not erected into moral persons.[2]

3. Merely *recommended* societies are associations of the faithful which have neither been founded by ecclesiastical authority nor have obtained that approval which would make them

[1] "Societates ab ecclesiastica auctoritate erectae . . ."—G. Vromant, *De Fidelium Associationibus,* (Louvain: Museum Lessianum, 1932), n. 4, 2; n. 6. Erectio associationis est actus authenticus auctoritatis ecclesiasticae, quo associatio in personam moralem formaliter constituitur, cum omnibus iuribus personae moralis ecclesiasticae propriis, uti sunt perpetuitas (can. 102), ius bona temporalia acquirendi, retinendi et administrandi (can. 1495 § 2), atque in iudicio standi coram tribunalibus ecclesiasticis (can. 1557, § 2, n. 2; 1649)."—Vromant, *op. cit.*, n. 7. " . . . rechtsfähige (formell errichtete) . . . Vereine."—J. Beil, *Das kirchliche Vereinsrecht nach dem Codex Juris Canonici,* (Paderborn: Ferdinand Schöningh, 1932), p. 29.

[2] "Associationes ab ecclesiastica auctoritate . . . approbatae."—Vromant, *op. cit.*, n. 4, 2). "Approbatio ab auctoritate ecclesiastica legitime concessa associationi concedit ius existendi et capacitatem acquirendi bona spiritualia, imprimis indulgentias (can. 708). Licet per approbationem ab Ecclesia uti vere ecclesiastica recognoscatur, non tamen constituitur in personam iuridicam. Quapropter caret perpetuitate de qua ad can. 102, et generatim cessat libera voluntate sodalium qui illam constituunt. Privatur qua associatio, iure bona temporalia vere ecclesiastica acquirendi. Iura haec associationis conflantur iuribus singulorum fidelium quibus constat societas approbata."—Vromant, *op. cit.*, n. 8 " . . . nicht rechtsfähige (approbierte) Vereine . . ."—Beil, *op. cit.*, p. 29.

ecclesiastical societies and therefore remain lay or secular societies, but which nevertheless have received—as their designation indicates — ecclesiastical commendation, praise and encouragement, because they have set themselves a good and noble charitable or even religious purpose.[3]

A most noteworthy example of a recommended non-ecclesiastical lay society is the St. Vincent De Paul Society, which has received the highest encomiums not only from countless bishops but also from the Holy See itself—and yet it is not an ecclesiastical society but merely a lay or secular association. This has been declared by no less an authority than the Sacred Congregation of the Council, which at the same time denied bishops that jurisdiction over this society which accrues to them over societies erected or approved as ecclesiastical associations by competent authority within the Church, allowing bishops only that vigilance and supervision over the society which they exercise over the faithful in general.[4]

II. Objectionable Societies.

On the other side, there are those societies against which Catholics are warned and which can be distinguished by the characterization with which canon 684 stigmatizes them, as *secret, condemned, revolutionary, suspected* societies and those which strive to withdraw from the vigilance of the Church.[5]

[3] Associationes ab Ecclesia mere commendatae constituuntur a privatis; non sunt uniones vere ecclesiasticae, dominii ecclesiastici non sunt capaces, neque, qua tales, pro suo speciali fine Ordinariis locorum subduntur. Licet associationes mere commendatae non sint associationes ecclesiasticae, sed *laicae* potius dicantur, subsunt tamen generali vigilantiae Ordinariorum locorum in rebus fidei et morum. Immo ex iure peculiari Episcopis competere posset vigilantia quoque specialis *propter opera* quaedam ab istis associationibus suscepta, . . . uti forent piae voluntates quarum sodales executores sunt constituti (can. 1503), bona mobilia vel immobilia in fiduciam accepta (can. 1515-1516), scholae a societatibus conditae, quoad religiosam iuventutis institutionem (can. 1381). *Iura* illarum societatum non sunt nisi summa iurium singulorum fidelium qui illas efformant.

"*Scopus earum specialis* potest esse vel mere caritativus aut pius, vel etiam commodis temporalibus permixtus; et licet societates retineant naturam *laicalem*, possunt esse ab Ecclesia non solum laudatae et commendatae, sed etiam, indulgentiis et privilegiis ditatae."—Vromant, *op. cit.*, n. 4, 3. "Man kann auch die privaten katholischen Vereine als kirchliche Vereine genannt finden; sie sind kirchlich hinsichtlich ihres Zweckes und Zieles, nicht aber im Sinne des Kirchenrechts."—Beil, *op. cit.*, p. 29.

[4] 13 November, 1920—*Acta Ap. Sedis*, XIII (1921), 135-144. "*Tanquam exempla* societatum quae ab Ecclesia sunt commendatae, adduci possunt Societas S. Vincentii a Paulo, Institutum Denarii S. Petri, necnon coetus conditi in tutelam moralem et quandoque ad incrementum temporale iuvenum, operariorum, artificum, societates mutui auxilii, aliique coetus permulti pro variis regionibus diversi."—Vromant, *op. cit.*, n. 4, 3.

[5] Cf. Vromant, *op. cit.*, n. 5.

MERELY LAWFUL SOCIETIES.

Midway between these two categories authors place another class of societies which in no sense of the word owe their existence to the authority of the Church nor have been even recommended by it, but which have a worthy purpose and cannot therefore be classed among those to be shunned by the faithful.[6]

1. The society to which our inquirer refers is not in any juridical sense an ecclesiastical society, since it is neither erected nor approved by papal or episcopal authority. Nay more, it is not even a recommended society. On the other hand, it is not an evil society, since it does not come under any of those mentioned in canon 684 as being of a character against which the faithful must be warned. Our inquirer might perhaps protest that it would come under the last of the societies enumerated in that canon, *quae student sese a legitima Ecclesiae vigilantia subducere*, since they will not be directed by the pastor. However, such an interpretation is foreign to the meaning of those words. They refer to such societies as will not at all admit the right of the Church to supervise them in matters pertaining to morals, as Vromant says so aptly:

> *Associationes quae student se a legitima Ecclesiae vigilantia subducere* improbantur, quia Ecclesiae munus est in fidem et mores invigilare. Hoc capite quandoque vitandae sunt societates *neutrales* aut *mixtae*, quae ex Catholicis et acatholicis conflentur.[8]

Now the society in question does not come under any such characterization. It must rather be looked upon as a strictly private but good and lawful society which *as a society* does not merit condemnation, though it has not received any recommendation from the Church.

[6] "**Associationes fidelium** possunt esse vel simpliciter licitae . . .
"1) ASSOCIATIONES MERE LICITAE vocari possunt quae, etsi ab Ecclesia neque erectae aut approbatae, neque expresse sunt commendatae, iuri tamen divino aut ecclesiastico non sunt oppositae."—Vromant, *op. cit.*, n. 4. "Zwischen den empfehlenen und unerlaubten Vereinen gibt es noch ein Mittelding, Vereine neutralem Charakters, denen gegenüber die Kirche nicht Stellung genommen hat."—Beil, *op. cit.*, p. 111. "Inter societates quae commendantur et quae improbantur, medium est tertium genus societatum quae in Ecclesia *licite*, etiam ob fines spirituales seu pios conflantur, de quibus tamen Ecclesia nullam sententiam universalem profert."—Vermeersch-Creusen, *Epitome Iuris Canonici* (5 ed., Mechlin: H. Dessain, 1933), I, n. 843. I. Chelodi, *Ius de Personis*, (2 ed., Trent: Libreria Moderna, 1926, n. 298); T. Schäfer, *De Religiosis*, (2 ed., Münster i. W.: Aschendorff, 1931, n. 614.)

[7] *Op cit.*, n. 5, 5).

2. Over such a strictly private society *as society* the Church does not at all exercise any special jurisdiction. For it must be borne in mind that even a society which has been commended by the Church (without its being *erected* into a moral person or *approved* as an ecclesiastical society by her) does not become an ecclesiastical but remains a lay society over which the Church does not enjoy any special authority, but only that supervision and vigilance which she has over the faithful in general. If an association " commended " by the Church does not fall under any special jurisdiction of the Church, must it not be more true of one that has not received even this informal recognition ?

Moreover, whatever jurisdiction the Church exercises over any society resides in the Holy See and in the ordinary; the pastor is not at all competent except by delegation from the ordinary to deal with the question of approving, governing or suppressing even such an entirely private lay society.

If such a society places restrictions of any legitimate nature upon membership in it, that is its concern alone. Even if it limits its membership to members of the parish altar society (which by the way has itself no higher juridical status, unless " approved " or erected by authority of the ordinary) without admitting all members of the latter, that in itself can be no concern of the pastor.—The small amount of charity will not in any way affect its legitimate standing.

Our inquirer insinuates that besides its charity the society is in one way or another making a greater or lesser nuisance of itself in the parish. Is it certain that the friction does not arise on the part of the pastor who will not tolerate among his parishioners anything that does not confer the authority upon the pastor to disband it? But what will a zealous pastor do when he sees such a society, e. g., raising factions with all the usual consequences in their wake in the parish? He himself does not enjoy any jurisdiction to employ ecclesiastical authority against the society and rarely will it avail him to report the matter to the ordinary; for frequently the latter will not feel justified to intervene. He oftener will consider it inadvisable to do so. A prudent and tactful pastor will on the other hand find ways and means to relieve the situation without stirring up more bad blood. Since the society will not seek ecclesiastical approval and will therefore not subject itself as a society to the

special government of the Church, he will kindly but firmly deny it any recognition on his part, e. g., by refusing it the use of parish premises (which are properly open to church societies) for its meetings or for the affairs it promotes to raise the funds for its activities, etc. For the rest, a genial ignoring of its existence will stifle it, or enlisting the services of certain members for the parish societies will deprive it of its energies. Generally speaking, by indirection a pastor will not arouse or increase antagonism and at the same time accomplish his end the better.

3. Whatever steps a pastor is justified in taking against such a society, he ought not to shirk his duty, but should shoulder the burden himself. Disagreeable as the task is, no one but the pastor can perform it properly.

But even if a pastor should be so cowardly as to pass so distasteful a duty as suppressing such an unwanted society to a visiting missionary, it would be folly for the latter to undertake it. If he fails, as he is almost certain to fail, he will have to bear the pastor's opprobrium for " butting into " the affairs of the parish that are not his concern. A less selfish but by far more important reason why a visiting missionary should not let himself be involved in such matters is that any such interference on his part must needs diminish, if not completely destroy, his hopes for success in the sacred ministry of the Word of God and in the sacred tribunal of Penance for the spiritual advancement of the parish which must remain the missionary's one interest.

VALENTINE T. SCHAAF, O.F.M.

ORATIO AB ORDINARIO IMPERATA.

Qu. May the *Oratio ab Ordinario imperata* be substituted for the third oration *ad libitum?*

Resp. Yes. See "Additiones et Variationes in Rubricis Missalis ad normam Bullae 'Divino Afflatu' et subsequentium S. R. C. Decretorum" in the front of the Roman Missal, Paragraph VI—4: " Orationes seu Collectae ab Ordinario imperatae . . . ponuntur . . . ultimo loco post Orationes a Rubricis praescriptas, vel loco Orationis ad libitum pro diversitate Temporum assignatae, quoties nempe tertia oratio ad libitum sit eligenda."

HOLY WEEK SERVICES.

Qu. Would you kindly answer the following questions in your magazine?

1. Is it permissible in a city parish in which a choir and a number of priests are available, to celebrate the Mass of the Presanctified on Good Friday, without singing, i. e. with a low Mass rather than the usual High Mass?

2. Is it permissible on Holy Saturday morning for one priest to begin the service by simply going to the altar and reading the Prophecies and having another, at a somewhat later hour, perform all the ceremonies prescribed by the liturgy, including the blessings and the celebration of Mass?

3. Provided the second of these questions is answered in the negative, would the carrying out of such an order in the Holy Saturday services entail the violation of a prescriptive or a directive rubric?

Resp. 1. Since the introduction to the "Memoriale Rituum" points out that the functions described in it are to be performed in churches where the number of a clergy is too restricted for the carrying out of the full ceremonial, as described in the Missal, it seems to follow that where clergy and choir are available, there is no permission to use the rites intended for "ecclesiae minores".

2. The ceremonial for Holy Saturday is to be regarded as a single unit, and so there should be no notable interval between any portion of the services and that which is to follow. Moreover, the entire ceremonial must be performed by one priest as celebrant (S. R. C. 2783). Only the bishop, in his own diocese, may perform the blessing of the font on Holy Saturday without saying the Mass which follows. The same is true of the blessing of the candles, the ashes and the palms (S. R. C. 2976, 8). It is permitted, however, where such is the usage, that another priest bless the fire and the grains of incense before the ceremonies of the day. In such case the blessing is to be performed privately, and need not immediately precede the functions of Holy Saturday (S. R. C. 2684, 8).

3. The importance given to the regulations concerned in the answer to the second question would indicate a prescriptive rubric. (Cf. e. g. Wapelhorst, *Compendium S. Liturgiae*, 3.)

EXTREME UNCTION IN DOUBT OF DISPOSITION OF UNCONSCIOUS PERSON.

Qu. Is there another formula for conditional Extreme Unction besides that found in all authors when in doubt as to whether the person is dead or alive, and when the phrase "Si vivis" precedes the administration of the Sacrament? What form or kind of conditional Extreme Unction is administered when one is in doubt of the disposition of the person in danger of death and that person has not the use of his faculties? If the Sacrament is administered conditionally, is this not only the intention of the priest, and is this not taken care of by the conditional absolution which precedes the administration of the Sacrament of Extreme Unction?

R. P. C.

Resp. When Extreme Unction is administered to a person whose proper dispositions are doubtful, the condition to be expressed (or at least to be mentally formed) is "Si tu es dispositus (or disposita)"; etc. The fact of having absolved this person conditionally would not necessarily submit to the same condition the subsequent administration of Extreme Unction.

Usually the priest who administers a Sacrament *sub conditione* is not obliged to express this condition by any words of mouth, except in cases when the Ritual says so.

Now the *Rituale Romanum* mentions only two such cases: viz., the conditional repetition of Baptism (Tit. II. Cap. I, no. 9), i. e., "*Si non est baptizatus, ego te baptizo,*" etc.; and the conditional administration of Extreme Unction when it is doubtful whether the person is still alive or already dead,[1] i. e., "*Si vivis, per istam Sanctam Unctionem,*" etc.[2]

DO PENAL LAWS BIND IN CONSCIENCE?

Qu. Can a bootlegger be received into the Church? At a recent meeting of some of the clergy some of the priests present held that since the man in question offends only against a penal law (which therefore does not bind in conscience), he may be received. The man when arrested pays his fine and returns to his trade of bootlegging. Others held that such a man cannot be received into the Church so long as he persists in his business of bootlegging, because he offends

[1] Tit. V, cap. I, No. 14.

[2] Conf. Lehmkuhl, *Theol. Moralis,* vol. II, p. 23, toward the end.

against a valid and important civil law, gives grave scandal, etc. What is your opinion in the matter?

Resp. If the reception of this man into the Church would cause scandal, that might be a sufficient reason for not receiving him until he promises to get out of bootlegging activities. If no scandal would be given, the answer to your question depends on whether bootlegging is a grievous sin. In our opinion, it is a grievous sin, being a grave violation of a valid and important civil law. Some theologians, however, would maintain that the prohibition of illicit traffic in intoxicating liquors is a violation of "a purely penal law" and, therefore, not binding in conscience if the offender stands ready to abide by the sentence of the court in case he is brought to trial. While we do not agree with this view, we recognize that this theological opinion might be of sufficient weight to prevent a priest from imposing a stricter view upon a penitent. If we had to deal with the man, we should try very hard to get him to give up bootlegging before we received him into the Church.

VESTURE OF PREACHER AT A PRIEST'S FUNERAL.

Qu. Should the priest delivering the oration at a priest's funeral wear a surplice and stole, or only a surplice, or just a cassock without either surplice or stole?

Resp. The Caeremoniale Episcoporum (Lib. II, Cap. XI, n. 10) says: "Si sermo habendus erit in laudem defuncti, pro quo Missa celebrata erit, tunc ea finita, ante absolutionem, accedet sermocinaturus, vestibus nigris indutus, *sine cotta* . . ."

But "the cassock does not of itself constitute a complete ecclesiastical dress, and a prelate or priest should never appear before the public without being completely and correctly vested. Now, as in this case, the orator, though speaking in church, is not authorized to vest in his rochet or surplice; he should throw over his shoulders the ecclesiastical cloak (ferraiolo or ferraiolone), which completes the clerical costume in default of choir insignia. Therefore if the orator is a priest, he should wear a black cassock and a black cloak of woolen material." [1]

[1] *Costume of Prelates of the Catholic Church,* John Abel Nainfa, S.S., D.C.L.—New and revised edition; p. 208, John Murphy, Baltimore.

Ecclesiastical Library Table

RECENT CANON LAW.

The most casual glance at the changing political conditions of the world to-day should make a canonist aware that the Church must confront new theories of government. Some of these changes have been violent, some without bloodshed through the medium of elections, but all of them differ considerably from the governments of the past few decades. Scarcely a continent is free from unrest. It is true that some proportion of this unrest is due to agitation and may not be as real as a propagandist or an alarmist might claim. But the fact of dissatisfaction can hardly be denied and it is in this changing world that the Church must do her work. We all know that the Church declares no preference for any particular kind of government. History shows that any form of government that does not hinder the rights of the Church does not receive any interference from her. Down through the centuries, the Church has had to labor alongside various and successive forms of government. The vital message of the Church has not always had the freedom that it should have. It has had to labor at times against repressive odds but, with divine assistance, there has always been a measure of success.

Now the Church, as a divine institution, possesses very definite principles. These are set forth mostly in the branch of ecclesiastical studies known as Public Law. It is always to be regretted that there are so many actual canons to be studied that little time is left for a suitable course in Public Law. Sometimes a brief outline of Public Law is given as an introduction to Canon Law, but often as not this whole tract is either omitted entirely or united with fundamental theology. Again, this is to be regretted. If the Code of Canon Law has any meaning at all, it is because it is founded on the principles of Public Law. If the authority of the Church has a right to command in the Code of Canon Law, it is because this right is set forth and demonstrated in Public Law. Fortunately, a satisfactory course in fundamental theology will meet the essentials, but it would be most useful to study again the foundation of the Church from the viewpoint of Public Law.

The utility outlined in the above paragraph is apparent to the student of Canon Law. When reference is made to the relation between Church and State, the Code of Canon Law has little to say. This is natural, as the Code legislates for the members of the Church as a perfect society regulating its own members. Where, then, is the student to find the principles that should govern him as a Christian citizen? What standard is he to use in judging the practical conflicts that he sees every day between rulers and churchmen? Here it is that a good training in Public Law is necessary. The question of education, for instance, is a serious problem in many countries that could be solved according to the principles of Public Law. Daily, the urge to know the principles of the Church and to know the demonstration upon which these principles rest, grows stronger. The serious struggles made in some countries to-day are not concerning merely a text of the Code, but the struggles are around principles. Given a twofold power in the world, the ecclesiastical and the civil, these powers should work harmoniously for the temporal and eternal welfare of man, but the daily newspaper reports a constant struggle. There is a definite position here that Catholics must take and the canonist above all must know the principles upon which the whole doctrine rests. Otherwise he builds a house on the sand at the mercy of each passing wind.

In recent years there have been published a number of satisfactory treatises on Public Law. Solieri, Coronata, Cappello and Ottaviani, to name only a few, have each published a useful work. Any one of these outlines could be consulted with profit. Order and clarity are not equal in all these volumes but each gives a satisfactory treatment of Public Law.

In recent months a new edition of Ottaviani [1] has been published. The first edition of his *Institutiones* probably found its way into the hands of everyone who was at all interested in this study. The new edition will doubtless be as readily welcomed. Ottaviani is up-to-date. The new edition contains some very definite remarks about theories of government. Naturally the greatest interest will be found in his remarks about the totalitarian state.

[1] *Institutiones Juris Publici Ecclesiastici.* Sac. Alaphridus Ottaviani. Vol. I, Jus Publicum Internum; Vol. II, Jus Publicum Externum. Editio altera emendata et aucta. Typis Polyglottis Vaticanis. 1935, Pp. vii, 510; 547.

Ottaviani's analysis of this theory of government is accurate. The eminent canonist says the totalitarian state maintains that all juridical facts of whatever order depend entirely on the state. And more: such a state emphasizes the civil or political aspect of every kind of relationship. Hence the supreme law without any limitation is the utility of the state. To this utility everything else must conform. Creed, race, and fortune are all expected to conform. Extirpation, exile, and confiscation of wealth must almost of necessary follow such a theory. These statements are paraphases and not direct translations. There is also a ruthlessness of execution that Ottaviani might have added in his outline of the totalitarian state.

Ottaviani's purpose is to show how such a government might be examined in its relationship with the Church. Several effects follow from the attitude of the totalitarian state: first, the religious power must be repressed lest it claim for itself rights over which the state alone claims absolute dominion; second, religious postulates must yield to the postulates of the state; and third, the state exercises a strict vigilance over all societies, even religious societies, to preserve the purity of the race and nation.

Contrary to the position assumed by the totalitarian state, Ottaviani places the age-old principles of the exclusive and independent competence of the Church in her own sphere. This principle is known but needs to be asserted again and again against the encroachment of the civil power.

Continuing his discussion of the totalitarian state, Ottaviani has several pages on the vigilance such a state presumes to exercise over the Church. Such vigilance, he says correctly, presupposes that the Church is preparing pitfalls for the state, is the enemy of order and prosperity, and, in a word, that the Church cannot accomplish her end without proving an obstacle to the state. These presuppositions arouse the indignation of Ottaviani. There is every reason to join in this indignation. Small return for the benefits of the Church, if she cannot work without suspicion and is constantly subjected to annoying interference. This constitutes a guardianship that Ottaviani compares to the restraint of idiots. This is strong language, but no language was ever more justified.

Closing his discussion of the totalitarian state, the author demonstrates the juridical absurdity of the Church's subordin-

ation to the state. This is an absurdity that is found in every form of state superiority. Its rests on the fallacy that Catholics in the state constitute a separate body from the universal Church. Every author considering this concept of the Church has proved this idea to be false and contrary to the fundamental nature of the Church. It may be difficult for those who accept state supremacy to see any other view because of the number of particular religious institutions within the territorial limits of the state. Here is missionary work needed. Only constant insistence on the really world-wide character of the Catholic Church can ultimately prevail against such a false concept of the Church. Ottaviani's treatment of this item is along traditional lines. He supports his reasons with copious citation from the encyclicals of Leo XIII.

The second edition of the *Institutiones* is larger than the first. This is not meant to imply that there is amplification of every part of the work. There are several articles that are actually shorter in the second edition. Other articles have been extended. For instance, the article on schools has been enriched with a few pages on the right of the state in the matter of education. These are interesting pages. It might be a shock to some to realize that the fundamental duty of the state is to correct the insufficiency of the family in regard to the education of the children. Rather than erect their own schools and thereby support them by general taxation, a more just way to discharge the duty would be to support the schools selected by the family. There is no objection to the state demanding a sufficiency of education so that citizens are well-equipped to enter civil life. Nor is there any objection to the state organizing schools better to prepare its own officials, provided no instruction is given contrary to the rights of the family and of the Church.

Another article which is somewhat extended concerns concordats. After the usual introduction explaining the purpose of concordats, Ottaviani outlines the new concordats entered upon since the war. Three of these were already mentioned in the first edition. It is to be regretted that somewhat more detailed information was not embodied in this article.

One entire part of Ottaviani's work has been rewritten. In the first edition there was an excellent chapter on the history of

the relations between Church and State. This title was divided into two articles: a brief history of the preceding centuries and an outline of the conditions of the Church in modern states. In the second edition, the history of preceding centuries is omitted and the title divided into a consideration of the Church in the modern state and a dissertation on Catholic Action. This latter item is very welcome, but one wonders why the author should have found it advisable to omit the history of the relations between Church and State. Ottaviani's outline in the first edition was brief but apposite. We shall hope that a future edition will again contain this article.

In the appendix of Ottaviani's work are found two encyclicals of Leo XIII, *Immortale Dei* and *Libertas*, and one of Pius XI, *Divini illius Magistri*. The new edition does not contain the text of any concordat. The first contained the text of three concordats. In the Preface, Ottaviani explains that so many concordats have been arranged in recent years that a separate volume would be necessary.

Likewise, in recent months, another part of the Louvain Commentary on the Code of Canon Law has been published. This is the fourth part of the Commentary. It is entitled *De Rescriptis*.[2] The author is A. Van Hove who also wrote the preceding parts of the Commentary. Too much praise cannot be given to the professors and doctors of the University of Louvain for their excellent work in Canon Law. Their commentary is very useful and is in every way a credit to their University.

Van Hove's book is divided into two parts. The first part deals with the manner of concession and reception of rescripts; the second part considers the various rules which govern a rescript. Most of the positive canon law on the subject of rescripts is found in this second part. An appreciation of this will follow later.

The second part of Van Hove's volume is the actual commentary on the canons of the Code. Each separate item has an introduction of historical notes that reveal the development of the institute. The commentary is clear. There are times,

[2] *De Rescriptis*. A. Van Hove: *Commentarium Lovaniense in Codicem Juris Canonici*, Volumen I, Tomus IV. H. Dessain, Mechliniae-Romae, 1936. Pp. xvi, 286.

of course, when the text could be a little more concise but by and large Van Hove's commentary is all that we could want.

Van Hove is at his best in the rather difficult canons 43 and 44. These are the canons that must be studied when a petition is denied and the same favor subsequently asked from another source. Van Hove devotes about twelve pages to the various questions that arise under these canons. The application of these two canons, especially of canon 44, to dispensations is obvious. A perusal of Van Hove will solve many a difficulty.

Another item of Van Hove's work that is worthy of special mention is his treatment of *ius quaesitum*. Every canonist knows that much controversy has existed around the correct interpretation of this term. Nor can it be said that the new Code definitely adopted one of the several interpretations in general favor. No canonist, of course, is competent to adopt authoritatively an interpretation of *ius quaesitum*, but Van Hove shows clearly that this item is intimately connected with the retroactivity, or non-retroactivity, of laws. With this in mind the canonist can more easily grasp the legislator's intention to preserve antecedent rights unless the direct contrary is demonstrated.

In one point Van Hove might have been more generous in his commentary. This is the matter of *clausulae* which are referred to in canon 61. The most common clauses that can terminate a rescript are indicated by Van Hove, but in a book of such length, the author might well have included some of the more uncommon clauses that would have the same effect. This however is scarcely a defect. But in reading Van Hove one is led always to expect a complete survey of the law.

Definitely, Van Hove's volume on rescripts is a book that should be purchased. Rescripts are of almost daily occurrence in chanceries and of frequent occurrence in rectories. A book such as Van Hove's will always be useful. Unfortunately, however, there is no appendix of formulae. Perhaps a future edition will accommodate those who find it easier to follow a definite form.

Two volumes under review are commentaries on some of the canons of the third book of the Code. They are *Tractatus de Poenitentia*[3] and *The Constitutions of Canon 1125 and their*

[3] *Tractatus de Poenitentia.* Auctore Armando Gougnard. Editio sexta. H. Dessain, Mechliniae. Pp. viii, 412.

Application in the United States.[4] The former is written by Armand Gougnard and the latter by Francis F. Woods.

Gougnard's volume is one of a series of theological works for the use of the seminarians at Malines. The author is a professor of Moral Theology in the seminary of that Archdiocese. His work is written mostly from the standpoint of Moral Theology but he does of necessity devote a large section of his book to the canons of the Code. Special praise should be given to the author for making an honest effort to follow the order of St. Thomas. Too many books in theology are written with an eye on St. Thomas, with the result that the Angelic Doctor is revered but not always studied. He is given the deference justly due to him, rather than made the companion of the class-room.

Gougnard opens his treatise with a preliminary chapter on the virtue of Penance. This is brief but well written. There is a sufficient amount of information formulated through definite propositions. The various effects of the virtue of Penance are outlined. There are the initial references to St. Thomas and abundant citations. In all it makes a satisfactory introductory chapter. Most of the subsequent chapters are moral theology and there is no intention to review them here. The Canon Law of the book, however, calls for some remarks. These remarks are principally in regard to the minister of the sacrament of Penance.

Beginning on p. 260, the author writes of the jurisdiction supplied by the Church. This concerns canon 209. There are many difficulties in regard to this law and canonists can be quoted for about every shade of opinion. The fact remains that in common error jurisdiction is supplied. It seems to be immaterial how this common error arises. Gougnard is not quite accurate in one of the examples he adduces to illustrate canon 209. He says that even if many of the faithful are in error in regard to the faculties of a visiting priest, jurisdiction is not supplied. Gougnard must mean that this visiting priest is actually in the confessional, attempting to hear confessions. Otherwise, the example would have no point at all. Surely if a priest enters the confessional, even if he does not

[4] *The Constitutions of Canon 1125.* By the Reverend Francis F. Woods, Ph.D., S.T.D. Bruce Publishing Co., Milwaukee, Wisconsin. 1935. Pp. 102.

possess the ordinary faculties conceded by the bishop, the faithful will nevertheless believe he possesses faculties. This is an error on their part, but their confessions are valid. The fact that they may have been placed even deliberately in this error does not affect their actual state of error. The lawfulness of the action of the priest is not in question. His conscience is his guide. Undoubtedly it is a reasonable presumption that any priest in the confessional is able to absolve. Gougnard opposes this example to the resident priest who hears confessions even after his faculties have lapsed. Surely the common error is the same in both examples. And it is because of common error that the Church supplies jurisdiction.

Another point of interest in Gougnard's work is his treatment of reserved sins. The author correctly estimates the force of reservation, but his explanations are at times confusing. The exact point that Gougnard discusses concerns a reservation of sin that is incurred by one who is actually ignorant of the reservation. Since it is quite clear now that ignorance itself does not excuse from a reservation of sin (not censure), it is misleading to call a reservation *ad instar legis irritantis aut inhabilitantis*. Such laws have a very definite meaning and need demonstration. An *ad instar* law with the same effect can scarcely be admitted in Canon Law. It should be simple enough to explain a reserved sin. The ordinary confessor can well be said to be unable to absolve. But this inability is definite in itself. It is not *ad instar*.

Another word in regard to reservation of sins. Gougnard says in practice most bishops have expressly disclosed whether or not they intend their reservations to hold in the case of ignorance. This may be true in Belgium. But it would certainly be useful if every bishop did express his will in the diocesan faculties.

Doctor Woods has written a most interesting volume. It will probably be the subject of long and searching examination. Ever since the Code was published canonists in the United States have wondered whether certain elements of our population could not be aided by the obvious extension of the Constitutions of Paul III, Pius V, and Gregory XIII. Doctor Woods unequivocally applies these Constitutions to conditions in the

United States. If the author is correct, a great aid in convert work will be at hand.

The Constitutions of Canon 1125, etc. is divided into three parts. The first part gives a general view of canon 1125 together with a disquisition on the source of the power used in this canon. The second part considers the constitutions themselves and contains an examination of the words *in eisdem adjunctis*. These words are the crux of the whole difficulty in this canon. The last part of the book is an attempt to apply these constitutions to conditions in the United States. Much of the information in the first and second part of Doctor Woods' book is naturally mere narrative. The real argument begins on p. 73. The author stands or falls on the cogency of his argument on this and following pages. After stating that there had been two opinions in regard to the interpretation of canon 1125 that he could not accept, Doctor Woods presents an opinion that he says " must be considered as certain at the present time ". This opinion apparently is supported by a long list of theologians and canonists, among whom might be named Vermeersch, Cappello, Vidal, DeSmet, Petrovits, and even Gasparri. This list is certainly imposing. It contains twenty-six names. These theologians and canonists, Doctor Woods says, apply the expression *in eisdem adjunctis* to individual cases, not to regions to which the constitutions of canon 1125 are extended. Doctor Woods is persuasive. He is able to construct arguments. It would have been tempting to rest under the shade of so many well-known names, but the author shows that their opinion is reasonable. He also adduces some texts and references that clearly show the mind of those who actually constructed canon 1125 as we have it to-day in the Code.

Next, Doctor Woods has the task of applying canon 1125 to conditions in the United States. Here is where argument will continue for some time. It might be well to give almost the entire text that contains the opinion of Doctor Woods. On pages 87 and 88 he writes: " Through a system of divorce that exists in many countries, and in a high degree in the United States, we have another kind of polygamy—successive polygamy or bigamy. This successive marrying of women may not be polygamy in the eyes of civil authorities, provided that a man obtains his civil freedom, but it has the same status as simultan-

eous polygamy in the eyes of the Church. . . . For use, then, of the privileges in canon 1125, successive polygamy is sufficient, and any divorced man or woman who finds the necessary conditions fulfilled in his or her case, may make use of the concessions, after conversion and baptism." Is Doctor Woods correct in his analysis of conditions in the United States? His appraisal of the prevalence of divorce cannot be denied, but this would not be the same thing as saying all conditions of the constitutions of the Popes are fulfilled. Doctor Woods takes a definite stand. He is to be congratulated on his work. It is stimulating. He distinguishes the extraordinary concessions of these constitutions in canon 1125 from the ordinary use of the Pauline privilege. This is important in the matter of interpellations. Every priest will want to read Doctor Woods' book.

Recently Vermeersch-Creusen have completed a revision of their *Epitome Juris Canonici.*[5] The latest volume is the third of the *Epitome* and contains their commentary on the fourth and fifth books of the Code. The present edition is the fifth of the well-known and serviceable work. Like the preceding volumes, the present volume is a text book. Vermeersch-Creusen are known for their concise treatment of the canons of the Code. There is some advantage in this when only a limited time can be devoted to the Code, but the book necessarily suffers in parts where a more lengthy explanation is desired. One of the items is canon 2222.

In the whole fifth book of the Code, perhaps one of the most interesting canons is 2222. There are some definite canonical principles illustrated in this canon, and the student ought to be acquainted with the controversies that exist relative to the interpretation and explanation of it. One might reasonably expect a rather full discussion of the various opinions in regard to this canon, but Vermeersch-Creusen give little more than a few lines. The existence of any controversy regarding canon 2222 is referred to in a footnote. The authors evidently entertain the hope that the professors of the seminary will amplify their remarks.

One item in the *Epitome* is especially well done. This deals with the concept of competence in a judge. Not only are the

[5] *Epitome Juris Canonici,* cum commentariis. A. Vermeersch, S.J. et J. Creusen, S.J. Tomus III: Libri IV et V Codicis iuris canonici. Editio quinta. H. Dessain, Mechliniae. 1935. Pp. xiv, 471.

definitions concise and accurate, but the divisions are carefully constructed. Here is where brevity has its reward. The concept of judges' competence is fundamental in the fourth book of the Code, and Vermeersch-Creusen have aided considerably toward the divulgation of correct ideas on this point. The whole commentary on the fourth book is uniformly good.

The volume of the *Epitome* under review contains the general index for the three volumes of the entire work. The index is very satisfactory.

Marius Pistocchi, who is known as the author of several works on Canon Law, has published a *Lexicon*.[6] Pistocchi has written books on the diocesan synod, on ecclesiastical property, and on benefices, besides a number of smaller works. His latest work is not very large and is more of a handbook than a book to be consulted in the library. However it has its uses. Often enough the student meets some technical expression in the Code. A large canonical encyclopedia may not be always accessible. In these instances Pistocchi's little work will probably be of assistance.

Pistocchi does not limit himself to purely canonical definitions and explanations of terms. He goes afield into Theology occasionally. Now and then there is an attempt to trace the successive meanings of terms as they change from Roman to the Canon Law. All this is necessarily brief. Pistocchi's work is a useful book. There are other canonical lexicons published in various languages, but few of them are better than Pistocchi's work. Perhaps the author will gradually enlarge it. It will be years before the *Dictionnaire de Droit Canonique* is completed. In the meantime the student will be obliged to rely on handbooks.

Two volumes have appeared entitled *Miscellanea Vermeersch*.[7] These are papers written in honor of the Jesuit moralist and canonist, Arthur Vermeersch. It is very fitting that a man who has undeniably done such superb work for ecclesiastical studies should be honored. Vermeersch was one of the pioneer commentators on the Code. Much work has been done since, but Vermeersch has kept pace with the best canonical thought

[6] *Lexicon Juridico-Canonicum*. Marius Pistocchi. Roberto Berruti & C., Torino. Pp. 169.

[7] *Miscellanea Vermeersch:* scritti publicati in onore del R. P. Arturo Vermeersch, S.J., Pontificia Universitas Gregoriana, Rome. 1935. Pp. xxix, 451; 406.

of the day. There was never anything narrow about Vermeersch's opinions. He was always a good guide, and it is consoling that his friends honored him so signally.

The first volume of *Miscellanea Vermeersch* contains papers on Moral Theology and Canon Law. The second volume contains papers on Civil Law, public and private, and on Sociology. Contributors from many countries have honored themselves in sending papers to be printed in these volumes. Several languages are represented. There are papers in Latin, French, German, Spanish, and English. Obviously it would be possible to review only a few of these papers.

The Reverend T. Lincoln Bouscaren, S.J., of St. Mary of the Lake Seminary, Mundelein, Illinois, has an interesting inquiry into the practical application of canon 1125 outside mission countries. This paper is well worth reading. It might be studied beside the work of Doctor Woods reviewed earlier in this article. Father Bouscaren's essay is not directly an attempt to apply canon 1125 to the United States. It is more general in its scope. It is a study of conditions that must be fulfilled before the canon can be applied. There is a good account of the idea of dispensation, and the article closes with a summary of the entire essay. This summary might be transcribed by the student and kept with his notes on canon 1125.

Another paper that deserves special mention is a brief account of *ius remonstrationis*. This is a rather delicate subject, but it is fairly and accurately presented. The author is Monsignor John Haring, a professor in the University of Gratz, Austria.

One more essay must be mentioned. This is in Spanish and written by Professor Ramón Bidagor, S.J. The paper is entitled "*Animus* en derecho canónico". This paper is informative. Many a time the student wonders just what is meant by the term *animus* in Canon Law. Professor Bidagor solves many difficulties. The essay ought to be printed separately, and thus made more accessible.

In Roman Law, there are essays by Emilio Albertorio, Melchiore Roberti, and by one of the foremost Roman Law scholars to-day, Salvatore Riccobono.

The second volume of *Miscellanea* closes with a list of the works of Arthur Vermeersch. Truly, it is an impressive list.

Naturally, most of the books are on Moral Theology and Canon Law, but Vermeersch had other interests besides these sciences.

Lastly, a cumulative supplement of the Canon Law Digest has been published.[8] The year is 1935-36. This book is necessary for those who wish to keep their Canon Law up to date. Father Bouscaren has taken great pains to translate and to set in order various canonical data that should be useful to a priest. In the supplement a list of the Quinquennial Faculties of Ordinaries is printed. There are a number of interesting decisions of the Holy See recorded. Liturgists and canonists will find a digest of the decisions relative to Sacred Ordination. The text of the Catechetical Instruction of 3 January, 1935 is given and there are other important documents of the Holy See translated and placed under the corresponding canon of the Code.

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[8] *The Canon Law Digest.* Cumulative Supplement, 1935-36. By the Rev. T. L. Bouscaren, S.J., S.T.D. Mag. Agg., Professor of Canon Law, St. Mary of the Lake Seminary, Mundelein, Illinois. Bruce Publishing Co., Milwaukee, Wisconsin. 1936.

Book Reviews

OUR LIGHT AND OUR WAY. By the Rev. Basil A. Moreau. Translated from the French by Sister Eleanore, C.S.C. Milwaukee, Wis.: Bruce Publishing Co. Pp. ix+340.

Sanctity commands attention whenever found, for sanctity is the seal of God upon a man. Holy men have a divine perspective of life: their thoughts are not circumscribed by time, nor by the material world in which they live. Their ways of thinking are not ordinary ways; their thoughts spring from that reality of faith of which St. Paul speaks. Consequently they see with a clear vision the relation of all things to their proper ends. They have solid convictions, for example, of the great dignity of man and his sublime end. What ordinary men sense in a vague way, they feel and live as a part of daily experience. To keep before the minds of men their dignity and end is a kind of passion with holy men. They write, they teach, they implore, they entreat, they will spend and be spent that man may stop and think of his greatness: created by the hand of God, redeemed by the Blood of God, sanctified by the Breath of God, and destined one day to live with God. Hence whenever such men have a message for the world, that message commands attention because we can learn from it convictions necessary to startle us out of the complacent take-it-for-granted view of life so prevalent in an age which lacks sound principles.

If the man of God be the founder of a religious community, his message has a twofold end for those to whom it is addressed. He writes to keep his subjects not only good Christians, by reminding them of their dignity and end, but especially to make them Christians *par excellence,* the light of the world, the salt of the earth, living copies of the Exemplar of all men, Christ Jesus. He speaks the language of St. Paul, using other words perhaps, but with the same meaning: "Be you imitators of me, as I also am of Christ." Founders of religious communities realize that their subjects do not cease to be human when they enter religion. They know that men and women carry into the cell and into the cloister the common frailties of human nature; they take men as they are, but they do not want to leave them that way. They understand that ideals built up in the mind of a religious may soon become only distant memories if they are not refreshed with new food; that fervor, springing from early zeal, may become a dying ember in the ashes of forgotten desires. And so they write books for their subjects; books to keep alive the high ideals of the religious life, to fan again the dying embers of youthful fervor. Founders of religious communities know what they are talking about, because they have received a commission, and their message demands a hearing.

I met such a man the other day, the Rev. Basil A. Moreau, Founder of the Congregation of Holy Cross; I met him not in the flesh, but in his book, *Our Life and Our Way,* conferences for religious, ably translated from the French by Sister Eleanore, C.S.C. He spoke to me first of the religious rule, that polishing discipline that subjects the whole man to the Will of God which, after all, is the foundation of all sanctity. We must accept the whole rule or nothing, for the rule is the very life-blood of the religious. It is the foundation and base of every community, and the bond that unites many in the one aim of the glory of God, the sanctification of souls, the good of the Church. This is no burden, but a privilege; a community's glory and adornment.

He went on to tell me that mental prayer, meditation, is the food-store of the religious life, of any life for that matter. To it we go for the spiritual nourishment of faith. We actually become what we think upon; and meditation, the exercise of the mind and heart on the eternal truths, is absolutely essential for renewing and conserving faith. Father Moreau then moved into the subject of vocal prayer, that is, the Divine Office, the most excellent of vocal prayers. One thought of his left me pondering a noble truth: Nothing could be dearer to us than an exercise by which we can satisfy at the same time our duty to God, to the Church, and to ourselves. And that is the precious advantage procured by the recitation of the Divine Office.

It would be difficult to single out any section of the book for special praise in a brief review. In them all a saintly founder speaks from a father's love, with keen appreciation of human nature in its weaknesses and potentialities. His eloquence warms us to something of his own solid conviction. The chapter on community spirit is a good example of this fine penetration of the capacities and the foibles of those who strive to live out the ideals of the evangelical counsels. Yet the chapters on Confession, Holy Communion, the regular retreat, and the Holy Family, all exemplify this same sure psychology and attractive inspiration.

His words were penned or spoken almost a century ago, but there is the freshness of a conversation of today in these pages. Assuredly this freshness is an excellent tribute to the intelligence and literary skill of the translation.

TEACHING AND PREACHING RELIGION TO CHILDREN. By John K. Sharp, A.M., S.T.B. P. J. Kenedy & Sons, New York. 1936. Pp. x+155.

It is comparatively easy to theorize; it is far more difficult to prove one's theories in practice. Father Sharp, in this small volume, attempts to put into practice the theories he has expressed in *Aims and Methods*

in Teaching Religion and in his later work, *Our Preaching*. He has succeeded in giving us a very practical book dealing with two important duties of the priest.

The first part of the book deals with the teaching of religion. The chapter on the legislation of the Church on this subject might well serve as meditation matter for those whose calling it is to teach religion to children. There are two interesting chapters on attracting and teaching public school children, a practical problem if there ever was one, since we have two millions of our Catholic children in public schools. The actual theory of teaching the catechism is reduced to two pages in which Father Sharp presents the psychological approach to the child's mind.

The second part of the book, on preaching, will naturally be of more interest to priests because there is hardly a more difficult audience to preach to than children. The author, after a few pages on the method of preaching, gives suggestions on how to conduct the children's Mass and at the same time suggests a "Year's Course of Instructions" that will be found very helpful.

The real "meat" of the book will be found in the last chapter, on "Verbal Illustrations", which gives practical examples on how to make religious truths intelligible to children. Examples such as these are what most priests are looking for. The material itself covers quite a large field and takes up sixty pages.

Priests will find Father Sharp's book of great help in properly imparting spiritual food to the most important people in the whole world—children.

THE TWENTY ECUMENICAL COUNCILS OF THE CATHOLIC CHURCH. By Fr. Clement Raab, O.F.M. Longmans, Green & Co.: London, New York, Toronto. 1937. Pp. xiv+226.

An ecumenical council is an ecclesiastical convention in which the voice of all Christendom is given a chance to be heard through its representatives, the cardinals, patriarchs, primates, archbishops, bishops, abbots, generals of religious orders, and theologians of the Catholic or universal Church. To be valid it must be convened by the Pope, presided over by him either in person or through his delegates, and its work must be confirmed by him. It is eminently a controversial gathering and is generally called to examine and condemn a new heresy, bridge a schism, to institute a reform of morals, or to define certain dogmatic truths, and so forth.

In every instance the author of the heresy, schism, defection or uprising against the Church is given a chance to defend himself and his doctrine before the Council. Corrupters of morals are cited before

it to explain their conduct. In the nineteenth council, for instance, that of Trent, 1545-1563, the Lutherans were invited by Pope Paul III to attend, but refused; and in the Vatican Council, 1869-1870, the Protestants and Eastern bishops not in union with Rome also ignored the invitation of Pope Pius IX to come to the twentieth ecumenical council.

There have been twenty ecumenical councils in the history of the Church—one for practically every century of her existence. They did not come, however, with that regularity, for sometimes only a few years elapsed between two such councils and sometimes several centuries. And that point is worth noting, parenthetically, for the Pope does not derive his authority from any parliamentary or constitutional assembly such as an ecumenical council, but directly from Christ Himself. It is only, therefore, when some specific reason arises that an ecumenical council is convoked. The Apostles themselves sensed the need of such a gathering, for less than twenty years after Christ's Ascension they convoked such a council in Jerusalem (52 A. D.), which Peter, Paul, James, John and Barnabas attended. From that day when Paul withstood Peter to his face (Gal. 2:11), till the closing days of the Vatican (Twentieth) Council, when Bishop Riccio of Sicily and Bishop Fitzgerald of Little Rock, Arkansas, voted against the infallibility of the Pope—not yet a defined dogma—freedom of speech has been the keynote of every council.

It was not an easy task to set forth in one book the work of these twenty great councils, but Fr. Clement Raab, O.F.M., has done so in an amazing economy of words. For the man who has never read one line of church history it is a revelation of the cross-currents of theological thought, of political ambitions, of human weakness and human greatness that have swirled in vortices for nineteen hundred years around the adamantine Rock on which Christ built His changeless Church.

For the student of history, secular or clerical, it is a treasure house of information. There is not one word too many in it—there are perhaps too few; for often we would wish to hear more of a pope, an emperor, a king or a diplomat, but the author drops his subject as soon as his pertinent analysis is done.

Fr. Clement brings to his work a mind profoundly rich in the knowledge of his subject and a long experience in teaching the history of the Church; and for this latter reason he has set forth his work in an easily grasped and remembered form. He heads each council with its place, dates and work—a real assistance to any reader and invaluable to the student. He ends each with a summary of the specific reasons for which the council was convened and the reforms which it brought about in faith, jurisdiction and morals. This book will make a delight-

ful gift, and be a lasting benefit to those who own it. It is history at its focal points, human struggles at their centres, divine guidance in its calm, eternal power.

DER VATIKAN UND DIE MODERNEN STAATEN. By Bishop Alois Hudal. Tyrolia-Verlag, Innsbruck, Wien, Muenchen. 1935. Pp. 86.

This study of present-day relations between Church and State is based largely on an analytical examination of the fourteen concordats which were entered into by the Vatican and different European countries since the world war. Although these covenants were not identical either in wording or content, they show clearly that the attitude of the Church in its dealings with civil authority is based on a profound philosophical conception of the nature of secular government. The problems that confronted the Church in drawing up these conventions differed according to the needs of each country, but fundamentally they were difficulties with which the Church has been familiar throughout its entire history. The Church has certain imperative duties and certain rights and prerogatives which it can neither avoid nor surrender in the face of civil opposition, no matter how serious or determined. In defining its place, therefore, in relation to the varied polities which now prevail in different European countries, each case had to be dealt with on its own particular merits.

In this brochure the subject is discussed purely in its legal and theoretical aspects. The author takes up in detail the main clauses in the concordats and points out the significance ecclesiastically and politically of their various provisions. This method serves admirably to make clear what the position of the Church is in its relations to civil authority, but it goes much further because it affords a means of pointing out the goal to which society and civilization might attain, if the claims of the Church received due acknowledgment. In addition the irreconcilable opposition of the Church to the secularist and naturalistic tendencies in modern governments is revealed in every line of the concordats.

The fact that so many of the states in Europe, especially the new states that came into being since the Paris Peace Conference, have entered into compacts with the Holy See is justly looked on by the author as evidence that there are sound reasons for believing that the future of European society and civilization is not entirely hopeless. The concordats necessarily embody some principles of the Catholic political philosophy, and to the extent that they are faithfully observed, Catholic ideas of the state will be active principles of government. In contradistinction to so many writers who view the condition of

Europe with foreboding, Bishop Hudal believes that each new approach to the Vatican, either by concordat or by diplomatic representation, is a step toward a saner and more stable condition in the future.

The concordats are taken to represent the purposes of the reigning pontiffs, and to that extent they give a picture of the constructive and far-reaching plans of all the post-war pontiffs, but especially of the labors of Pius XI. The concordats, taken together with the encyclicals and the other great public utterances of the Holy See, contain a systematic and well-rounded plan for the redemption of government and society.

Some passages in the book escaped the author's critical scrutiny and may give rise to misunderstanding and misconception. In speaking of certain anxieties which, it is said, were to be found in German and American circles after the signing of the Lateran Pact, on the subject of the preponderance of the Roman-Italian influence in the supreme government of the Church, the author adds: "A proposal was made in New York as early as 1927 for the internationalization of the Roman Curia on the model of the League of Nations." He does not say who made the proposal, whether an individual or a group, but the assertion that such a proposal was made, or that it was made in a manner to merit attention in a work such as this, will be a surprise to American readers. The brochure is of sufficient importance to deserve an introduction, a table of contents, and even an index.

A TEXTBOOK OF LOGIC.—A Normative Analysis of Thought. By the Rev. Sylvester J. Hartman, C.PP.S., M.A. American Book Company, New York City. 1936. Pp. xv+448.

Through contrast this book brings to mind the advice given some years ago by an instructor to students in a semester course in logic: "Don't be disturbed if it does not become immediately apparent just what it's all about. It took me seventeen years to understand logic." The present text is so great an improvement over what students of bygone days struggled with, that we may feel assured comprehension will no longer be so delayed. The author knows the difficulties college youths have experienced, and expresses a justified confidence that the "abundance of illustrations will bring the imagination of the student to the support of the intellect for the mastery of the problems of logic and render the entire treatise fresh and interesting." Thus, for example, we find included material so recent as President Roosevelt's reply to the Supreme Knight of the Knights of Columbus on the religious persecution in Mexico, and the failure of the *Literary Digest* selective polls. All the basic principles of logic are included, and while their mastery by the student must ever remain in the realm of hard-

won battles, the skilful and stimulating presentation will produce fine results for the student's efforts. The numerous exercises also supply considerable cultural information, including frequent utilization of illustrative material from Catholic sources. Father Hartman is thoroughly conversant with the literature in his field, and the book bears evidence of his experience and wide scholarship.

Teachers will greatly appreciate this excellent book, which is unhesitatingly commended to their consideration. In addition to its purpose for class-room use, it is believed the studious among the general public will find its arrangement helpful in reviewing a science perhaps studied in the days when text books were confusing.

A text book of logic is not, of course, the medium for an adequate discussion of the statistical method; nevertheless it would be worth while in the next edition to give more space to this subject. The study of logic is fundamental in training the statistician, and in return even elementary statistical methods provide material for illustrating the applications of logic, limitations of this tool, the interpretation of data, and fallacies to be avoided.

WE PRAY THE MASS. Prepared in the Catechetical Institute of Marquette University, by Edward A. Fitzpatrick. Bruce Publishing Company, Milwaukee. 1936. Pp. viii+296.

We Pray the Mass is Book VI in the Highway to Heaven Series. The present volume undertakes to make the Mass appeal to the child by explaining the missal and by training the young to participate in the Eucharistic Sacrifice. Problems and exercises are appended to each chapter. While the attempt is praiseworthy, the achievement falls far short of the objective.

Although comparisons are odious, one is tempted to contrast with the present volume the text book published one year earlier, *The Redeeming Sacrifice*, in the Christ-Life Series of Religion (Macmillan). The latter book does justice to the doctrinal and liturgical aspect of the Mass, and may serve as a reliable introduction to the study of the Eucharistic Sacrifice. *We Pray the Mass* contains so many inaccuracies and contradictions that it cannot be recommended as a text book for teaching Religion. Note, for instance, the contradictory explanations of the Immaculate Conception as given on page 110 and page 240; the contradictory definitions of Pontifical Mass as given on page 49; on page 54 there is a faulty interpretation of "Ite Missa est", while the correct translation is given on p. 191. Several wrong conclusions may be drawn from the footnote on page 52. Theologians will not approve of the definition of Martyrs given on page 69, or of the equivalent given for blasphemy on page 39. Whilst attempting to

write short, simple sentences, the authors have produced a text that is often obscure, slovenly, and even ungrammatical in places. A text book in Religion should not contain such misprints as in the following direction given for the child's conduct after Mass (on page 53): "I shall remains in my seat until the priest has left the altar and is in the sanctuary," or the several meaningless parentheses on page 110.

We Pray the Mass proves conclusively that more than good will is required to write a text book in Religion.

A MANUAL OF CHRISTIAN DOCTRINE: PART III OF THE TRIPLE CATECHISM. By the Rev. Richard W. Grace. Joseph F. Wagner Inc., New York. 1936. Pp. x+289.

Priests and teachers will find *A Manual of Christian Doctrine* most helpful in teaching Religion. The book is a veritable compendium of theology. However, it appeals not to the intellect only, but to the will and emotions as well, and makes abundant use of the liturgy, the ecclesiastical year, and proper devotions. We agree with the author that the book may be used as a manual for converts, as well as a handbook of instruction to be kept in every Catholic home. Priests will find the book particularly helpful as a source of material for catechetical sermons. The very complete alphabetical index facilitates ready reference to the rich material.

We are doubtful however, whether the book should be used, as the author intended, as a text for teaching Religion in the high school. Many high school teachers will object to the question-and-answer form. The author suggests that such teachers should leave out all questions and merely read the answers, but this is suggesting a poor makeshift. A further defect in a modern text book of Religion for the high-school level is the omission of topics and of problems and exercises that should be appended to every chapter. In its present form the book will impress the average teacher of Religion as being merely a very much enlarged Catechism. High-school pupils, too, might be prejudiced against the subject of Religion by being given such a book.

The author has in his favor an experience of thirty-seven years of teaching Religion in the grades and high school, and gives evident proof in the book of being at home in his theology. But the chapter on Good Works should be improved by a clearer statement as to what is required for meritorious work. What can be done in this connexion was shown by an article on "Teaching Manners and Morals" in the November, 1936, issue of the *Journal of Religious Instruction*. Most readers will probably be puzzled by this statement on page 90: "They [the cardinal virtues] come to us through the Incarnation, and so are tapered down to our capacity."

The appearance of the pages would be improved by omitting the awkward repetition of Q. and A. The questions are indicated sufficiently by the italic form. Instead, therefore, of repeating Q. and A., the questions should be numbered. The heavy cardboard binding, though attractive in appearance, will hardly stand the wear of a book intended to be used through the years of high school.

LE PROBLEME DE JESUS. By Father Lepin, S.S. Bernard Grasset, Paris. 1936. Pp. 308.

Here is a book that deserves the attention of everyone interested in the person of Jesus Christ. And who is not, once he has even so much as heard about Him? Still, the book is not written for every man, but rather for those only who are sufficiently trained in theology and the science of biblical criticism. Students of Apologetics, Dogmatic Theology and Sacred Scripture who secure a copy of the book will not regret the small outlay of money for it, seeing that they will receive much more than they give.

Father Lepin is too well known and has been too long in the field to need any introduction. Some of his numerous works have been put into English, notably *Christ the Messiah and Son of God*. The *Problem of Jesus* is in a sense a continuation of the *Messiah, Son of God*. In it the author covers some of the same ground, but now with a sureness of method and keenness of argument which only long years of thought and teaching experience can give.

Father Lepin's book is remarkable on three accounts. First, it gives a neat summary of the principal points under attack in the latest work of Loisy, *La Naissance du Christianisme*. This in itself is noteworthy, because *La Naissance* presents a quick synthesis of Loisy's labors on Christian origins over a period of more than thirty years. In the second place, it brings us in contact with the recent book of M. Ch. Guignebert, an author less known than Loisy on this side of the ocean, but with considerable influence in France, chiefly because of his power to translate into the people's language the highly technical erudition of his lord and master Loisy. He is perhaps more dangerous on this account than Loisy, whose views he follows almost step for step. Finally, Father Lepin gives us a brilliant refutation of both Loisy and Guignebert.

The author is always eminently honest, sincere and just in handling his sources. That he is as familiar with all the subtleties and intricacies of higher criticism as is Loisy himself, is apparent on every page of his book. That he is honest where Loisy is shifty, is equally clear. That in the end the laurel of victory belongs to him and the Church, which he so ably champions, cannot be called into question by anyone who is intelligent enough to understand and sufficiently unprejudiced to be convinced.

Book Notes

In recent years the market has been flooded with pamphlets and books on the Mass. Most of them are praiseworthy; many of them fail to give more than unrelated points of information about the ceremonies. Noticeably lacking in most of them is a comprehension of the basic idea behind the Mass, and hence a failure to make it fit into modern life. Those who are anxious not only to learn the meaning of the ceremonies but also to grasp the full meaning of the act performed at the altar will be amply rewarded by perusing *What the Mass Means*, by the Rev. Victor J. Hintgen. This booklet of forty-five pages is a splendid work for study clubs, for classes in religion and for individuals who wish to appreciate the Holy Sacrifice. The prayers and ceremonies are all explained, but beyond that the reader finds the meaning of sacrifice in itself and the meaning of Communion. (Witness Publishing Co., Dubuque, Iowa.)

One of the most artistically printed Catholic books to appear in recent years is the *Ave Maria Book*, published by the Commissariat of the Holy Land. (Washington, 1936). The volume contains 150 versions of the Hail Mary, ranging from the Anglo-Saxon to Zulu; fifteen translations of the Our Father, as well as several translations of the Sign of the Cross, the Doxology, and the Salve Regina. Each translation is on a separate page, which is embellished with a lithographed border done in the illuminated style, and each prayer has a distinctive border. An explanation of the symbolism and a page or two of notes completes the volume. It is an interesting and beautiful book which many a possessor will consider an exhibition piece.

Those interested in the history of law will welcome the study, by Dr. J. L. J. Van De Kamp, of the famed fourteenth century civil jurist, Bartolus of Sassoferrato. The book, titled *Bartolus de Saxoferrato*, 1313-1357. Leven—Werken Invloed—Beteekensis, gives a rather complete history of the founder of the dialectic school of post-glossators, and the man whose influence in the law and upon medieval political thought was felt for two and a half centuries. A bibliography of ten pages adds considerably to the value of the book, as do a genealogical chart and reproductions of contemporary portraits. (Amsterdam, H. J. Paris, 1936).

Monsignor Hawks needs no introduction to the priests of the United States. All are familiar with his clear thinking, fair presentation and trenchant style. In his latest volume, *A Pedigree of Protestantism*, he treats the revolt of Protestantism against the Church, State Conformity, and against older Protestantism, Lutheranism, Calvinism, Anglicanism, Congregationalism, the Baptists, the Quakers, the Methodist Revival and the Evangelical sects. In an appendix he gives a splendid outline of the Oxford Movement, and lists the Protestant groups in America.

The book is in the nature of a Protestant "family tree," and shows the relationship of one sect with another. The essays appeared originally in *The Missionary*, but a goodly number of priests will be glad to have them in the present format. (Philadelphia, Peter Reilly Co., 1936).

The Ökumenischer Verlag, which publishes *So half Amerika*, has for its motto: "ut omnes unum sint." The book lists and interprets statistics concerning assistance rendered by America to people of other countries from 1812 to 1930. It does not deal with our participation in the world war. The introduction finds the American attitude toward foreign relief and the motives behind it to be largely religious, as is shown, for example, in many utterances of our presidents. The chapters devoted to statistics are well arranged. Among the relief operations of religious groups a brief section is devoted to the work accomplished by American Catholics. Especially interesting are the statistics on the foundations in foreign lands by the great American philanthropists, notably those by Carnegie, Rockefeller and Harkness. The author states his matter objectively and does not preach. (*So half Amerika.* Die Auslandshilfe der Vereinigten Staaten. 1812-1930. Von Hermann Stöhr, Doktor der Staatswissen-

schaften. J. C. B. Mohr (Paul Siebeck), Tübingen, Germany. 1936. Pp. 326. Preis, 5.60 M.).

Father Ostdiek, Diocesan Superintendent of Schools in Omaha, instructor in catechetics at the Creighton University Summer Session and at the College of St. Mary, in Omaha, and teacher of children for more than fifteen years, has made another notable contribution to the field of religious instruction in *Simple Methods in Religious Instruction,* which embraces the fruits of his vast experience and rich knowledge of the subject. The book may be recommended without reservation to priests and teachers. It offers a short, *practical* program for all who wish to teach Religion. There is no padding and no forbidding terminology, though the author is familiar with all the latest literature in the field, including the Catholic University revision of Cardinal Gasparri's Catholic Catechism (Kenedy), which he recommends wholeheartedly. Father Ostdiek's book might well be used as a text book. Problems and exercises are appended to each chapter as well as references inviting further study and research. (Bruce Publishing Co., Wilwaukee. 1936. Pp. ix + 134.)

Monsignor Barnes, author of the dissertation *Basic Materials for Promoting an Understanding of the Purposes of Christian Education* (128 pp.), has compiled material that should greatly assist his professors at the University of Nebraska to understand the philosophy of our Catholic school system. The author analyzes the Papal Encyclical on the Christian Education of Youth, explains the episcopal authority and administration of education in the Church. If only all secular educators and taxpayers could read the material presented on page 11 on the saving of taxes through the operation of Catholic schools! Californians might do well to contrast with that material the spectacle of their State taxing the Catholic schools.

The Liturgical Year, a Study Club Outline (The Liturgical Press, Collegeville, Minn. Pp. 16) provides study groups with a complete unit course on the liturgical year, "the official spiritual program of the Church for her faithful, and therefore the Catholic's annual spiritual plan of action." Material and references are given with a view toward securing a clear and edifying knowledge of the year of the Church as a whole and in its various seasons and feasts. For better orientation a chapter is included on the Mass as the center of the liturgical year.

Text Exercises for use with *The Way of Life,* by the Rev. Leon A. McNeill and Madeleine Aaron, are based on what is an enriched course of instructions on the Commandments of God and the Precepts of the Church (St. Anthony Guild Press, Paterson, N. J., Pp. 40). The exercises bear the same numbers as the corresponding lessons in the book of instructions. For greater convenience each test is printed on a separate sheet, which is perforated so that it may be detached if the teacher so wishes. *The Way of Life,* together with these exercises, provides material which has been successfully employed in giving religious instruction by correspondence.

The School Year Religious Instruction Manual for teachers of Catholic children attending public schools has been prepared by a national committee under the auspices of the Confraternity of Christian Doctrine (St. Anthony Guild Press, Paterson, N. J. Pp. 30). The material will be serviceable even to the teachers in our Catholic schools because of the valuable bibliographical references.

A new and practical work on the administration of the Sacraments from a pastoral aspect appears in German under the title *Die Verwaltung der Heiligen Sakramente,* by Dr. Otto Schölling. The author takes cognizance of present needs and trends in the fields of sacramental theology. The work is brief but comprehensive; a good bibliography is listed for the German-reading pastor. The best portion of the book is probably the author's specific and psychological treatment of twenty-two different classes of penitents. Though written primarily for seminarians, the busy pastor will find the work an excellent compendium for repeating his moral theology and a time-saver for consultation. (Freiburg im Br.: Herder, x + 445, 1936).

The new edition of the late Father Ayrinhac's commentary on the Fifth

Book of the Code of Canon Law has been ably revised by the Rev. P. J. Lydon, S.T.D. The latest decisions and interpretations together with new form letters have been incorporated by the reviser, who also has aimed at a more concrete presentation of some of the points of law. *Penal Legislation in the New Code of Canon Law* (New York; Benziger Brothers, 1936) is a standard work. As it had been written more than sixteen years before, however, there was real need of revision. Confessors and Ordinaries will be pleased by Dr. Lydon's scholarly work in bringing this manual up to date.

Longmans, Green & Company are issuing a new edition of another book which first appeared in 1920, *God and the Supernatural.* It contains a series of articles which gives the book its subtitle, "A Catholic Statement of the Christian Faith". The chapter titles and authors are The Supernatural, by C. C. Martindale, S.J.; The Idea of God, by M. C. D'Arcy, S.J.; The Nature and Destiny of Man, by Christopher Dawson; The Problem of Evil, by E. I. Watkin; The Divine Atonement, by Father Cuthbert, O.S.F.C.; The Church as the Mystical Body of Christ, by E. I. Watkin; The Sacramental System, by C. C. Martindale, S.J.; Life After Death, by C. C. Martindale, S.J. The rather comprehensive index will be found helpful.

The new edition has been abridged by omitting two essays by Father Ronald Knox; one, a survey of the religious situation in England in 1920, and the second, an essay on the Person of Christ. This latter essay has been rewritten and enlarged by Father Knox and published in his book, *In Christ.* Illustrative passages, in the first edition, that are now out of date have been deleted or rewritten. Priests will find this an excellent book to put in the hands of educated inquirers. It is not a complete exposition of Catholic doctrine, but it was not intended to be that. The essays however are adequate, well-written expositions of doctrine, rather free of technical theological terms. The new edition should be as popular as was the first edition.

We have received a reprint of two articles which F. J. de Ghelling, S.J., had published in *Nouvelle Revue Théologique,* for January and February 1934. *Lectures Spirituelles dans les Ecrits des Pères,* 1935, (80 pages). The author aims to show the wealth of spirituality within the tradition of the Church. It is primarily a scholarly bit of work. The author cites the evolution of spiritual life during the first seven centuries of the Church. It is chiefly bibliographical and does not attempt to offer any constructive criticism, but merely cites the facts which the author found. He has a fine table of contents according to subject matter, so that any student of spiritual life seeking information on a point of spirituality during the first centuries will find it very helpful. Of course this is not an intensive or complete study, but a short guide. (Desclée, de Brouwer et Cie, Tournai).

Not many people realize how truly inhuman were the sufferings of Christ. *Science and the Holy Shroud,* a little work translated from the Czech of R. W. Hyneck, M. D., by Dom Augustine Studeny, O.S.B., is a veritable revelation in this regard. Science, through the medium of photography, has apparently proved the authenticity of the Holy Shroud of Turin. The photographs made by Cav. Giuseppe Enrie in 1931 reveal the atrocity of Christ's sufferings and give us the probable cause of His death, suffocation resulting from the diaphragm being drawn out of all normal proportions and causing the breathing apparatus to clog and cease functioning. The book will make excellent reading especially for Lent. It is now available in English and eleven other languages. (Benedictine Press, 1637 Allport, S. D., Chicago, Illinois, 1936; pp. 141.) In the November number of the REVIEW, 1935, the same subject was treated well by the Rev. W. F. Wuench, C.SS.R.

A new theological quarterly (*Collectanea Theologica*) has been launched by the Society of Polish Theologians (Cura Societatis Theologorum Polonorum, Lwow). All the articles are written in Polish, but a brief Latin digest is appended to each. The Editors are Alexius Klawek and Aloysius Bukowski, S.J., It is significant that even in Poland the annual subscription price is quoted as three American dollars.

Books Received

THEOLOGICAL AND DEVOTIONAL.

WHERE DWELLEST THOU? An Essay on the Inner Life. By the Reverend Father James, O.M.Cap., M.A., Ph.D., Litt.D., Agregé en Philosophie a l'Universite Catholique de Louvain. B. Herder Book Company, St. Louis, Mo. 1937. Pp. 183. Price, $1.25.

HEART TO HEART. On Devotion to the Divine Heart. By the Reverend F. M. de Zulueta, S.J. M. H. Gill & Son, Ltd., Dublin, Ireland. 1937. Pp. xv-201. Price, 7/6.

CHRIST AS ORGANIZER OF THE CHURCH. By the Most Reverend John J. Swint, D.D., LL.D., Bishop of Wheeling. The Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. vi-113. Price, $1.25.

MY IDEAL, JESUS SON OF MARY. According to the spirit of William Joseph Chamanade. By the Reverend Emil Neubert, S.T.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. 151. Price, $1.25.

DIVERSITY IN HOLINESS. By the Reverend R. H. J. Steuart, S.J. Sheed & Ward, New York City. 1937. Pp. vii-221. Price, $2.00.

CONFIANCE EN MARIE, NOTRE MÈRE. Par Monseigneur Feige, Prélat de Sa Saintété Supér. des Missionnaires diocésains de Meaux, Directeur général de la Société des Filles de S. François de Sales. Pierre Téqui, Paris. 1936. Pp. xxi-119. Prix, 3 francs.

LA ROYAUTÉ DE MARIE. Par le R. P. M. Garénaux, C.SS.R. Pierre Téqui, Paris. 1936. Pp. 125. Prix, 7 francs.

EXAMENS PARTICULIERS SUR DIVERS SUJETS. Destinés aux ecclésiastiques et aux personnes qui veulent s'avancer dans la perfection. Par MM. Olier, de Poussé, Tronson et quelques autres prêtres de Saint Sulpice. Nouvelle édition complétée et adaptée au temps présent par J. Blouet, P.S.S., Supérieur du Grand Séminaire de Coutances. J. Gabalda et Cie., Paris. 1936. Pp. 612. Prix, 20 francs.

DE PASSIONE ET MORTE IESU CHRISTI. Disseruit Fr. Iacobus-M. Vosté, O.P. Vol. III, Studia Theologiae biblicae Novi Testamenti. J. Gabalda et Cie., Paris, et Collegio Angelico, Rome. 1937. Pp. viii-396.

S. PROSPERI AQUITANI. Doctrina de Praedestinatione et Voluntate Dei salvifica. De ejus in Augustinismum Influxu. Auctore Lionello Pelland, S.J. Fasciculus II, Studia Collegii maximi Immaculatae Conceptionis. Collegii Maximi Immaculatae Conceptionis, Montreal, Canada. 1936. Pp. vii-181. Price, $1.50.

THE ANGEL TEACHER. By the Reverend Frederick A. Reuter. John W. Winterich, Inc., Cleveland, Ohio. 1936. Pp. 108. Price, 10c. per hundred copies, $8.00.

THE GREAT TEACHER. A Course of Sermons on Christ the Divine Teacher. By the Very Reverend Tihamer Toth. Translated by V. G. Agotai, and edited by the Reverend Newton Thompson, S.T.D. B. Herder Book Co., St. Louis, Mo. 1937. Pp. iv-262. Price, $2.25.

LA BIENHEUREUSE GEMMA GALGANI, LA VIERGE DE LUCQUES. Par S. Thor-Salviat. Collection "Idealistes et Animateurs". Bonne Presse, 5, rue Bayard, Paris. 1936. Pp. 206. Prix, 6 francs.

PHILOSOPHICAL.

CATHOLIC SOCIAL ACTION. By the Reverend A. M. Crofts, O.P. With Introduction by the Rt. Rev. Monsignor William Dean Byrne, D.D., P.P., V.G. B. Herder Book Company, St. Louis, Mo. 1937. Pp. 327. Price, $2.75.

La Conscience religieuse. Essai systématique suivi l'Illustrations. Collection, "Courts et documents de Philosophie", publiée sous la direction d'Yves Simon. Par M. T. L. Penido. Pierre Téqui, Paris. 1936. Pp. vi-244. Prix, 20 francs.

De Divisione Causae Exemplaris apud S. Thomam. By the Reverend T. M. Sparks, O.P. The Dominican House of Studies, River Forest, Illinois. 1936. Pp. 63. Price, $1.00.

HISTORICAL.

A Study of Catholic Secondary Education During the Colonial Period. Up to the First Plenary Council of Baltimore, 1851. By the Reverend Edmund J. Goebel. Benziger Brothers, New York City. 1937. Pp. xii-269. Price, $2.50 *net*.

The Twenty Ecumenical Councils of the Catholic Church. By the Reverend Clement Raab, O.F.M. Longmans, Green & Co., New York City. 1937. Pp. xiv-226. Price, $2.00.

Hitler and the Christians. By Waldemar Gurian. Translated by E. F. Peeler. Sheed & Ward, New York City. 1936. Pp. vii-175. Price, $1.75.

The Papacy and World Affairs. As Reflected in the Secularization of Politics. By Carl Conrad Eckhardt, Professor of History in the University of Colorado. The University of Chicago Press, Chicago, Illinois. 1937. Pp. xiv-310. Price, $4.00.

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